THE HARMONY OF THE WORLD:

BEING

A Discourse wherein the *Phænomena* of Nature are Consonantly Salved and Adapted to Inferiour Intellects.

By John Heydon, Gent. Φιλοσοφ, *a Servant of God, and Secretary of nature.*

And it came to passe, as they still went on and talked, that behold, *there appeared*, a Charriot of Fire, and Horses of Fire, and parted them both asunder; And *Eliah* went up by a whirlewinde into Heaven. 2 *Kings* 2.11.

LONDON,
Printed for *Henry Brome*, and are to be sold at his shop at the Signe of the *Gun* in *Ivie-lane*, 1662.

Ex
48
45

1736
1662
74

1736
1662
74

The HARMONY

of the *WORLD*, being a Diſcourſe of God, Heaven, Angels, Stars, Planets, Earth; the miraculous Deſcentions and Aſcentions of ſpirits, with the Nature and Harmony of mans Body; the Art of preparing *Roſie Crucian Medicines* to Cure all Diſeaſes. Their Rules to raiſe bodies decayed, which are verified by a Practical Examination of Principles in the great World.

Whereunto is added, the ſtate of the New Jeruſalem, *grounded upon the knowledge of Nature, Light of Reaſon, Phyloſophy and Divinity.*

All fitted to the Underſtanding, Uſe and Profit of Wiſdomes Children, and communicated to the ſons of Art.

By John Heydon, *Gent.* Φιλοθεος, *a ſervant of God, and Secretary of Nature.*

And I ſaw another mighty Angell come down from Heaven, cloathed with a Cloud, and a Rainbow was upon his head, and his face was as it were the Sun, and his feet as Pillers of Fire: And I heard a great voice out of Heaven, ſaying, behold, the Tabernacle of God is with men, and he will dwell with them, and they ſhall be his people, and God himſelf ſhall be with them, and be their God, *Rev.* 10. 1. & 21. 3.

LONDON,
Printed for *Robert Horn*, and are to be ſold at his ſhop at the Sign of the *Turks-head* in *Cornhill* neer the Royal Exchange. 1662.

The HARMONY

of the WORLD, being a Discourse of God, Heaven, Angels, Stars, Planets, Earth; the miraculous Descentions and Ascentions of Spirits, with the Nature and Harmony of mans Body; the Art of preparing Rosæ Crucis Medicinæ to Cure all Diseases. Their Rules to raise bodies dissolved, which are verified by a Practice, Examination of Principles in the great World.

Il bevenuto is added, the state of the New Jerusalem, grounded upon the knowledge of Nature. Light of Reason, Phylosophy and Divinity.

All fitted to the Understanding Life and Profit of Wisdomes Children, and communicated by the Sons of Art.

By John Heydon, *Gent. Philosophy, a Servant of God, and Secretary of Nature.*

And I saw another mighty Angell come down from Heaven, cloathed with a Cloud, and a Rainbow was upon his head, and his face was as it were the Sun, and his feet as Pillars of Fire: And I heard a great voice out of Heaven, saying: behold, the Tabernacle of God is with men, and he will dwell with them, and they shall be his people, and God himself shall be with them, and be their God. Rev. 10. 1. & 21. 3.

LONDON,

Printed for Robert Horn, and are to be sold at his shop at the Sign of the Turks-head in Cornhill over the Royal Exchange, 1654.

TO THE

Most Honourable, Most Loyall, Magnanimous and High Borne Prince

James Boteler,

Duke of Ormond, *and Lord Lievtenant of his Majesties Kingdome of* Ireland.

Externall, Internall and Eternall Happinesse be Wished.

My Lord,

MAn had at the first, and so have all souls before their entrance into the body, an explicite

1-23-43 Eng. com.
EX 6487 456

methodicall knowledge, but they are no ſooner veſſel'd, but that liberty is loſt, and nothing remains but a vaſt confuſed notion of the creature; thus had I only a Capacity without power, and a will to do that, which was farr enough above me; in this perplexity I ſtudied ſeverall Arts; for my own ſullen fate hath forced me to ſeverall courſes of life; but I finde not one hither

to

to which ends not in Surfets, or ſatiety, and all the Fortunes of this life are follyes: thus I rameld over all thoſe inventions which the ignorance of men call Sciences; but theſe endeavours ſorting not to my purpoſe, I Studied then the Seminall forms of things; The Soul of Man, the difference betwixt the Soul of an Angell and an humane Soul, the Nature

of God, the Order of Spirits; how they give splendor to the Stars and Planets, how Sensation, Immagination, Reason and Memory are made, and how the bodyes of Ghosts have as much of solid corporeall substance in them as the bodyes of men, what kinde of punishments the Aerial Officers inflict upon their Malefactours, and how the spirit of nature is pre-

sent

ſent every where, and ſnatcheth into conſent the immagination of the mother, which forcibly reteyns the note, and will be ſure to ſeale it on the body of the Infant, for what rude inchoation the ſoul of the World has begun in the matter of the Fœtus, this ſignature is comprehended in the whole deſigne, and afterwards compleated by the preſence and operation of

the

the particular ſoul of the Infant. After I knew what the ſoul was before it came into the body: I found preſently what it was in the fleſh; then all I deſired was but to keep my body in health, and this being obteyned: I went yet further, *To ſee what would become of the Genii, when the firing of the World has done due execution upon that unfortunate crue, and tedious*

and

and direfull torture has wearied their afflicted Ghosts that are earthly, into an utter receſſe from all matter, and thereby into a profound ſleep or death; that after a long ſeries of years, when not only the fury of the fire is utterly ſlaked, but that vaſt Atmoſphere of Smoke & Vapours, which was ſent up during the time of the Earths conflagration, has returned back in Copious Showers

of

of Raine which will again make Seas and Rivers, will bind and consolidate the ground; and falling exceeding plentifully all over, make the soyle pleasant and fruitfull and the Aire coole and wholsome, that Nature recovering thus to her advantage, and becomming youthfull again, and full of genital Salt & moisture, the souls of all living creatures belonging to these lower Regions of the Earth and Aire

Aire, will awaken orderly in their proper places, the Seas and Rivers will be again repleniſhed with fiſh; the Earth will ſend forth all manner of fowles, foure footed beaſts, creeping things; & the Souls of men alſo ſhall then catch life from the more pure and Balſamick parts of the Earth, and be cloathed again in terreſtriall bodies; and laſtly the Aeriall Genii, that Element becoming again wholſome

some and vitall, shall in due order and time, awaken and revive in the cool roric Aire, which expergefaction into life is accompanied say they, with propensions answerable to those resolutions they made with themselves in those fiery torments, & with which they fell into their long sleep, this is the primative truth of the Creation, the Antient, real Phylosophy of the Hebrews and Egyptians, But new Philo-

sophy

ſophy to our common Scribers, and I propoſe it not for your inſtruction, Nature hath already inriched you with Learning, judgment and Candor, and I would make you my Patron not my Pupill; if therefore amongſt your ſerious and more deare retirements, you can allow this Edilis but ſome few Minutes, and think them not loſt, you will perfect

fact my Ambition, that is to present my self,

November, 12th. 1661. My Lord

Your Honours most humble Servant,

John Heydon.

The

The Preface.

IN Mr. *Slades* Orchard at *Sidmouth* in *Devon*, about the dawning or *day*-break, being tyred with a tedious ſolitude, and thoſe penſive thoughts which attend it, after much loſſe and more labour, I ſuddenly fell aſleep; Here then *day* was no ſooner born then ſtrangled: I was reduced to a *night* of more deep Tincture than that which I had formerly ſpent: My *fancy* placed me in a *Region* of inexpreſſable obſcurity, and as I thought more than Natural, but without any terrours; I was in a firm even temper, and though without incouragements, not onely reſolute, but well pleaſed: I moved every way for diſcoveries, but was ſtill entertained with darkneſſe and ſilence; and I thought my ſelf tranſ-

lated to the *land of Deſſolation*. Being thus troubled to no purpoſe, and wearied with long endeavours, I reſolv'd to reſt my ſelf; and ſeeing I could finde nothing I expected, if any thing could finde me. I had not long continued in this humour; but I could here the whiſpers of a ſoft winde, that travell'd towards me; and ſuddenly it was in the leaves of the Trees, ſo that I concluded my ſelf upon the ſouth-ſide *Hewill* upon *Hazle-hill* in *Warwick-ſhire*, among the ſhady walks of thoſe woods, wherein often by the River ſide, & by the Chriſtal fountain, having loſt the ſight of the reſt of the world, and the world of me; I found out in that hidden ſolitude very excellent experiments in Medicines, admirable glorious tinctures, and Teleſmes in the *Earth*, and the ſecrets of Nature, *&c.* with this breath came the *day-light*, and with it ſuch a *bright flame*, that it ſeemed to exceed that of the *Sun*: After we had done our holy things at the twentieth houre

houre of the tenth day of *June* 1648. there appeared to us, after their usuall manner; *Seven men cloathed in silk garments, with Cloaks after the* English *mode, with purple Stockins, and Crimson Velvet Coats, red and shining on their Breast: nor were they all thus clad, but onely two of them, who were the chief: On the ruddier and taller of these two, other two waited, but the lesse and paler had three attendants:* So that they made up seven in all; they were about forty years of Age, but lookt as if they had not reacht thirty; when they were asked who they were? They answered, that they were *Homines Aerii, Aerial men*, who are born and dye as we; but that their life is much longer then ours, as reaching to three hundred years, and they raise each other from death to life. Being asked concerning the Immortality of *Dæmons*? They answered, *Nihil quod cuique proprium esset supereſſe*; that they were of a nearer affinity with the *Divi* then we: but yet infinitely dif-

ferent from them: and that their happineſſe or miſery, as much tranſcended ours, as ours does the bruit Beaſts; that they knew all things, paſt, preſent, or to come, and what is hid, whether Moneyes or Books; and that the loweſt ſort of them, were the *Genii* of the beſt and nobleſt men amongſt the *Roſie Crucians*, as the baſeſt men are the trainers up of the beſt ſort of dogs; that the tenuity of their bodies was ſuch, that they can neither do us good nor hurt; ſaving in what they may be able to doe by *ſpectres* and *terrers*, and impartent of *knowledge*, we aſked what Religion was beſt amongſt us? they anſwered the *Proteſtant*; and *Epiſcopacy* was the beſt *Form of Church Government*, and that they were both publick profeſſors in an *Accademy*, and that he of the leſſer ſtature had three hundred *Diſciples*, the other twenty: we aſked further, why they would not reveale ſuch treaſures as they knew unto men? They anſwered, that there

there was a ſpeciall Law againſt it, upon a very grevious penalty.

Theſe *Aireyall Inhabitants*, ſtayd at leaſt ten hours diſputing and arguing of ſundry things, amongſt which, one was *the Originall of the World*: *The Taller denying that God made the World, ab æterno*: The Leſſer affirmed that he ſo created it every moment, that if he ſhould deſiſt but one moment it would periſh, *whereupon the other cited ſome things out of the diſputations of R.C. Electione fraternitatis caput*; in *the Roſie Crucian Axiomata, the ſecond Book*: which books, if this be acceptable, I ſhall ſhortly publiſh: and the *Rota*, *The Wiſe mans Crown*; The ſecond Book of *Roſie Crucian* Phyſick, and *The Temple of Wiſdome*. The Book of *Geomancy*, *Aſtrology* and *Teliſmes*; And named ſeverall other Treatiſes, part whereof I know, part not, which were of the *Roſie Crucians* Writings, and withall did openly profeſſe himſelf of the Reverend Order.

As theſe went away from us, there came a moſt Heavenly Odorous Aire, like that of ſweet Bryers, but not ſo full and ranke; in this admiration were we conveyed I know not how, into the Orchard again; where this Perfume being blown over, there ſucceeded a pleaſant humming of Bees, amongſt Flowers, Herbs and Leaves that were there, and this did ſomewhat diſcompoſe me, for I Judged it not ſuitable with the complexion of the place, which was now again darke and like midnight, then was I ſomewhat troubled, with theſe unexpected occurrences; When a new appearance diverted my apprehenſions. Not farr off on my right hand, I could diſcover a white weake light, not ſo cleere as that of a candle, but miſty and much reſembling an Atmoſphere, towards the centers it was of *Purple colour* like the *Eleſian ſun-ſhine*, but in the Dilatation of the circumference Milky: And if we conſider the joynt Tincture of the

the parts, it was a *painted Vesper*, a figure of that splendour which the old *Romans* called *Sol mortiferum*; whilest I admired this strange scæne, there appeared in the middle of the *purple colours*, a sudden commotion, and out of their *very centre* did sprout a *certain flowery light*, as it were the *flame* of a *Taper*, very *bright* it was, sparkling and twinckling like the day-Star; the beams of this new Planet issuing forth in smal skeins and rivilets, lookt like threds of silver, which being reflected against the Trees, discovered a curious green Umbrage; and I found my self in that Mathematical Grove of conspiring Apple Trees, *&c.* set by Master *William Slade*; Under this shade and skreen, did lodge a number of Nitingales, Thrushes, and Owsels or Blackbirds, which first I discovered by their whitish breasts; These peeping through their leavy Cabinets, rejoyced at this strange light, and having first plum'd themselves, stirr'd the still aire with their

Musick

Muſick; theſe (with many other little birds that ſtreined their pretty throats) which I thought was very pretty, for the ſilence of the night, ſuiting with the ſolitude of the place, made me judge it heavenly: The ground both neer and far off, preſented a pleaſing kinde of Checquer; for this new Star meeting with ſome drops of dew, made a multitude of bright refractions, as if the earth had been paved with Diamonds. Theſe rare and various accidents kept my Soule buſied, but to interrupt my thoughts, as if it had been unlawfull to examine what I had ſeen; another more admirable Object interpoſed, I I could ſee between me and the light, a moſt exquiſite *Divine Beauty*, black and lovely, her frame neither long nor ſhort, but a mean decent ſtature; *Attyred ſhe was* (according to the moſt *Curious mode of the Country*, at *Sydmouth* in the *Conuty of Devone* near *Exeter*,) In a habit beſt pleaſed her own nature, *for ſhe valued*

not

not Vanity; her *Eyes* were quick, freſh and *Celeſtiall*, but had ſomething of a Start, as if ſhe had been puzzled with a ſuddain occurrence, her Countenance was Amiable; from her black vaile, did her features break forth, like Sun Beams in a miſt, her haire ran diſhevelled to her breaſts, and returned to her cheeks in curles, and that hayre behind was rowled to a curious Globe, with a ſmal ſhort ſpire Flowered with *Purple* and *Skie* coloured *Knotts*, her *Rings* were pure entyre *Embralds*, for ſhe valued no Mettals, and her *Pendants* of burning *Carbuncles*; To be ſhort, her whole habit was *Youthfull* and *Flowry*, of *Skie Coloured Silk*, thin and looſe, *Fancied with Violet, Silver, White, Blew, Green and Scarlet Ribbands*; which lookt very fine and pleaſant in a Golden Morning, and ſmelt like the Eaſt and was throughly aired with rich *Arabian Diapaſms*. But whilſt I admired her perfections, and prepared to make my addreſſes, *ſhe prevents me with a volunta-*

ry

ry approach. Here indeed I expected ſome diſcourſe from her, but ſhe looking very ſeriouſly and ſilently in my face *takes me by the hand*, and I thought it not amiſſe to walk with ſo ſweet a *Lady*, when ſhe ſo fairely invited me; now the *Light* which I had formerly admired, proved to be her *Attendant:* for it moved like an uſher before her. This ſervice added much to her Glory, and it was my only care to obſerve her, who though ſhe wandered not; Yet verily ſhe followed no known path. Her walke was Green, being furred with a fine ſmall Graſſe, which felt like Pluſh, for it was very ſoft; and purled all the way with *Daſies, Primroſes, Violets, Honeyſuckles*, and *ſweet flowers*; when we came out of this our *Arborel* or *Embroidered Orchard* of *Apple Trees*; I could perceive a ſtrange clearneſſe in the *Aire*, not like that of *Day*; neither can I affirm it was *night*; the Stars indeed perched over us, and ſtood glimmering, as it were on the tops

of

of high hills; for we were in a moſt deep bottome, bet wixt *Corle* and *Bulverton*, and the *earth* over lookt us; ſo we walked over a little *Rivolet*, through *my Fathers firſt, ſecond and third Courts*, and paſſed the laſt gate, that directs to a *bridge*, which we went over; and we had not gone very far, when I had a great deſire to hear my *Miſtriſſe* ſpeak, (for ſo I judged her now) that if poſſible, I might receive ſome information from her: how to bring this about, I did not well know; For ſhe ſeem'd very coy, rough and averſe from diſcourſe, but having reſolv'd with my ſelf to diſturb her. I asked if ſhe would favour me with her Name? To which ſhe replyed very familiarly, as if ſhe had known me long before, My true and faithfull Servant (ſaid ſhe) my Name is *Logica*; you do here behold, *The Harmony of the World, Man, the Soul, Nature* and *Religion*, and had it been your fortune barely to know the ſecrets of *Nature, Reaſon* and *Philoſo-*

phy,

phy, with all the ſweet circumſtances of them, which few upon Earth underſtand, I would not have been your *Miſtris:* and now my dearly beloved Servant J.H. publiſh this *Roſie Crucian* miſtery, and add it to your former diſcourſes, *viz. The Temple of Wiſdome, The Roſie Crucian infallible Axiomata:* Your new Method *Of Roſie Crucian Phyſick* and Medicines, *for long life, Health, Youth, VViſdome and Vertue, and to alter, change and amend the ſtate of the body*; And if the rude Readers be ſo wiſe they cannot underſtand you; leave the diſcovery to God, who when it is his bleſſed will, can inſtruct the better ſort of them; I charge you upon pain of looſing my Love, teach no man, what you have from me, unleſſe you finde them of your own diſpoſition, its truth: the World looks for Dreams and Revelations, as the Train to their inviſible Righteouſneſſe; but you ſhall deliver what I ſend to the Sons of Art (for ſo I call thoſe whoſe Qualities are as yours) let

the

them know by the *Roſie Crucian M* that there are but two *Elements*, *Earth and Water*, Air is the Cæment of two worlds and a Medly of Extreams. It is natures common place, her index, where you may finde all that ever ſhe did or intends to do; This is the Worlds *Rendezvous*; in this are innumerable *Idea's* of Men, Beaſts, Fiſh and Foul, Trees, Herbs, and all creeping things, this is *Mare Rerum inviſibilium*, for all the conceptions *in ſinu ſuperioris naturæ*, wrap themſelves in this Tiffany, before they imbarke in the ſhell. It retayns the ſpecies of all things whatſoever, and is the immediate receptacle of ſpirits, after diſſolution, whence they paſſe to the Æthereal Region, which is a moſt ſilent Fire. This Fire paſſeth through all things in the world, and it is natures Chariot, in this ſhe rides; when ſhe moves this moves, and when ſhe ſtands this ſtands, like the Wheels in *Ezekiel*, whoſe Motion dependeth on that of the ſpirit, this is the

Mask

Maſk and Screen of the Almighty, whereſoever he is, this *Train* of *Fire* attends him. Thus he appears to *Moſes* in the *Buſh*, but it was in Fire; the Prophet ſees him break out at the *North*; but like a *Fire* catching it ſelf; at *Horeb* he is attended with a *mighty ſtrong wind* rending the Rocks in pieces, but after this comes the *Fire*, and with it a ſtill ſmall voice, *Eſdras* alſo defines a God, whoſe ſervice is converſant in *VVinde* and *Fire*; this face is the veſtment of the *Divine Majeſty*, his backparts which he ſhewed to *Moſes*, but his naked royall Eſſence none can ſee and live; The Glory of his preſence would ſwallow up the naturall man, and make him altogether ſpiritual, thus *Moſes* his face after conference with him ſhines, and from his ſmal *Tincture* you may gueſs at you future eſtate in the regeneration, for to know nothing is life eternal, becauſe all inviſibles came out of the inviſible

ble God, & this is *The way to bliss*; when you come to the *Chaos* you shall find it *blood red*, because the Central Sulphur presents it so; in your preparation it is white like *Quick-silver*, & transparent like the Heavens, & before the fall of man, there was a more plentifull and large Communion between *Heaven* and *Earth*, *God* and the *Elements*, than there is now in your days upon mans transgression; *Malcuth* was cut off from the *Han*, so that a breach was made between both worlds, and their Chanel of *Influences* discontinued. Now *Malcuth* is the invisible *Archetypal Moon*, by which your visible *Cælestial Moon* is governed, and impregnated, and *God* to punish the sin of *Adam*, withdrew himself from the creatures; so that they were not feasted with the same measure of influences as formerly. But the Angels became Ministers of the *Gospel*, and the *Law* was in their hands, till *Christ* should take it into his own, and *Raziel* the *Angel* was presently dispatched to communicate

nicate the intelligence to *Adam* & to acquaint him with the *Harmony of the Gods*, & their *Divine Idea's*, *Angels* & their *Genii*, *Spheres* and their *Spirits*, *Stars*, *Planets* and their *Souls* or naturall *Ideas*, *Men* and their *Guardians*, and how by the influence of the *Starrs* these visible creaturs receive Vertue, Life, Knowledg, Sense and Motion; and God when the matter was prepared by love, for light, gives out his *fait Lux*, which was no *Creation* as most think, but an *Emanation* of the *World* in whom was *life*, and that life is the light of men, this is that light Saint *John* speaks of, *that it shines in the darknesse, and the darknesse comprehended it not*. No sooner had this Divine Light pierced the bosome of the matter, but the *Idea* of the whole material world appeared in those primitive waters like an image in a Glasse: By this *Idea* it was that the *Holy Ghost* framed and modled the universall structure, This R. C. mistery of the Idea is excellently manifest-

ed

ted in the Magicall Analyſis of bodies: For he that knows how to immitate the protochimiſtry of the Spirit, by ſeparacion of the principles, wherein the life is impriſoned, may ſee the impreſſe of it experimentally in the outward naturall veſtiments: when the Unity of the Trinity had applyed themſelves to the matter, there was extracted from the boſome of it a *thin ſpirituall celeſtial ſubſtance* wch receiving a tincture of heat & light proceeding from the divine Treaſuries, became a pure ſincere innoxious fire, of this the *Bodyes of Angels Conſiſt*, as alſo the *Empyreall Heaven*, where intellectuall eſſences have their reſidence: this extract being thus ſetled above, and ſeparated from the Maſſe, retaynd in it a vaſt portion of light, and made the firſt day without a *Sun*, but the ſplendour of the word expelling the darkneſs downwards, it became more ſetled, and compact towards the centre, and made a hor-

rible thick night; and thus God was between the *light* and *darkneſſe*, for the ſpirit remained ſtill on the face of the inferiour portion, to extract more from it: in the ſecond ſeparation was reduced *Aier Aglis*, a ſpirit not ſo refined as the former, but vitall; and in the next degree to it, this was extracted in ſuch abundance, that it filled all the ſpace from the Maſs to the *Empyreall heaven*, under which it was condenced to a water, but of a different conſtitution from the *Elementall*; and this is the body of the *inter-ſtellar skie*, the inferiour portion of this ſecond extract from the *moon* to the *earth* remained *Aire*, ſtill partly to divide the *inferiour* and *ſuperiour Waters*; but chiefly for the reſpiration and nouriſhment of the creatures, and this is that which is properly called the *Firmament*; *And* on the ſecond day *God Created the Spirit of the Firmament*, and in the outward *Geometricall Compoſure* it anſwers to *Natura media*, for it is ſpread through all things, hinders vacuity and keeps all

the

the parts of nature in a firme invisible union; Nothing now remains but the two inferiour principles, *Earth* and *Water*; the Earth was an impure sulphurous substance, or *Caput mortuum*, of the Creation the *Water* also was phlegmatick, cold and raw, not so vitall as the former extractions, but the *Divine Spirit* to make his work perfect moving also upon these, imparted to them life and heat, and made them fit for future productions; the earth was so over cast, and mantled with the water, that no part thereof was to be seen, but the spirit orders a retreat, that it may be exposed to the *Cælestiall influences*, the light as yet was not confined, but retayning his vast flux and primitive liberty, equally possest the whole creature. On the fourth day it was collected to a *Sun*, and taught to know his Fountaine; the darkneſſe whence proceed the corruptions, and consequently the death of the creature, was imprisoned in the *Centre*, but breaks out still when the day gives it leave: and you

must know every *Element* is threefold, for example, there is a threefold earth: First, there is *Terra Elementaris*: then there is *Terra Cæleſtis*, and laſtly *Terra Spiritualis*, the influences of the ſpiritual earth by mediation of the Celeſtial, are united to the terreſtrial, & are the cauſe of life, &c. Theſe three are the fundamentalls of art and nature, the firſt anſwers to *God the Father*, being the natural foundation of the creature: the ſecond principle is the infallible Magnet, the Miſtery of Union, by this all things may be attracted whether Phiſicall or metaphifical, be the diſtance never ſo great, this is *Jacabs Ladder* without this, there is no aſcent, or deſcent either influentiall or perſonall, this anſwers *to God the Son*, for it is that which mediates between extreams, and makes *inferiours* and ſuperiours communicate: the third Principle is not *ex quo*, but *per quod omnia*, this can do all in all, and the faculties thereof, I may not tell you; it anſwers

ſwers to the *Holy Ghoſt*, and amongſt naturalls it is the only Agent and Artificer, *&c.* and by theſe you may performe miraculous things; for there is not a compound in all nature, but hath in it a little *Sun* and a little *Moon*, and what offices ſoever the two great Luminaries perform for the conſervation of the great world in generall, theſe two little Luminaries performe the like for the conſervation of their Microcoſme in particular; the *Sun* and *Moon* are two principles, the one *active*, the other *paſſive*, this maſculine that fæminine, they have Spirits and Angels attending them as all bodies have, and the Starrs likewiſe have ſpirits that carry influence to one another and to the Earth, *&c.*

And as the great world conſiſts of three parts, the Elementall, the Cæleſtiall and the Spirituall, above all which God himſelf is ſeated in that infinite inacceſſible light, which ſtreams from his own nature, even ſo Man hath in him his *Earthly Elementall*

mentall parts, together with the *Celeſtiall and Angelicall natures*; in the Centre of all which moves, and ſhines the *Divine Spirit*, the Senſuall, Cæleſtial, Ætherial part of man, is that whereby we do move, ſee, feel, taſt and ſmell, and have a Commerce with all materiall objects whatſoever, it is the ſame in us as in Beaſts, and it is derived from Heaven, where it is predominant to all the inferiour Earthly creatures, it is *Anima Mundi*, vulgarly called by *Aſtrologers*, *Anima Media*, becauſe the influences of the Divine Nature are conveyed through it to the more materiall parts of the creature, with which of themſelves they have no proportion; by means of this *anima media*, or the ætheriall Nature, man is made ſubject to the *influence of Stars*, and is diſpoſed of, partly by the *Cæleſtiall Harmony*; for this middle ſpirit is of a fruitfull inſinuating nature, and carryes ſuch a ſtrange deſire to multiply it ſelf, that the Cæleſtiall forme ſtirs up, and excites

the

the Elementall; as is manifeſt in thoſe Herbs which open at the riſing, and ſhut towards the Sun ſet, which motion is cauſed by the Spirit being ſenſible of the approach and departure of the Sun, for indeed the flowers are as it were the ſpring of the ſpirit, where it breaks forth and ſtreams, as it appears by the ſweet ſmells that are moſt cæleſtiall, and comfortable there. Again this is more evident in the plantanimalls, as the vegetable Lamb, the Arbor *Caſſa*, and ſeverall others; but this will not ſink with any, but ſuch as have ſeen this ſpirit ſeparated from his elements; *where I leave it for this time*: Next, to this ſenſuall nature of man, is the Angelical, or Rationall ſpirit, this ſpirit adheres ſomtimes to the *mens* or ſuperiour portion of the ſoul, & then it is filled with the Divine light; but moſt commonly it deſcends into the æthereal, inferior portion, which Saint *Paul* calls *Homo Animalis*, where it is altered by the *Cæleſtiall influences*, and diverſly

verſly diſtracted with the irregular *affe-ctions* and paſſions of the ſenſuall nature, above the rationall ſpirit is the *mens*, commonly called *ſpiraculum vitarum*, this is that ſpirit which God breathed into man, and by which man is united again to God; Hence there is in nature a certain ſpirit which applyes himſelf to the matter, and Actuates in every generation. That there is alſo a paſſive intrinſecall principle, where he is more immediately reſident then in the reſt, and by mediation of which, he communicates with the more groſſe materiall parts, for there is in nature a certain chaine or ſubordinate propinquity of complexions between viſibles and inviſibles, and this is it by which the ſuperiour, ſpirituall eſſenſes deſcend, and converſe here below with the matter: do not miſtake me Gentlemen, I ſpeak not in this place of the Divine ſpirit, but I ſpeak of a certain Art by which a particular ſpirit may be united to the univerſall, and nature by

conſequence

conſequence may be ſtrangely exalted and multiplyed. Now then in every frame there are three leading principles, the firſt is this *Anima* aforeſaid, the ſecond is called *ſpiritus mundi*, and this ſpirit is the medium *per quod anima infunditur & movet ſuum Corpus*: The third is a certain Oleus ætherial water: This is *Menſtrum* and *Matrix Mundi*, for in it all things are framed and preſerved, as ſoon as the paſſive ſpirit attracts the *Anima*, which is done when the firſt link in the chaine moves, then the ætheriall water in a moment attracts the paſſive ſpirit, for this is the firſt viſible receptacle wherein the ſuperiour natures are concentrated, and this paſſive ſpirit is a thin Aireal ſubſtance, the only immediate veſtiment wherein the *Anima* wraps her ſelf, when ſhe deſcends and applyes to generation, the radicall vitall liquor, is a pure cæleſtiall nature, anſwering in proportion and complexion to the ſuperiour *inter ſtellar waters*, the *Soul* being

thus

thus confined, by lawfull *Magick*, in this liquid Christall, the light which is in her streams through the water, and then it is *Lux manifestè visibilis ad occulum*, in which state it is first made subject to the Artist: here now lyes the mistery of the *R. C.* his most secret and miraculous pyramid, whose first Unity or Cone is alwayes in *Horizonte Eternitatis*, but his Basis or quadrate is here below in *Horizonte Temporis*, the *Anima* consists of three portions of light, and one of the matter: the Passive spirit hath two parts of the matter and two of the light; wherefore it is called *Natura Media*, and *Sphæra equalitatis*, the Cælestial water hath but one portion of light to three of the matter. Now the chain of descent which concernes the spiritual parts, is grounded on a similitude or Symbol of Nature; and there being but three portions of light in the *Anima*, and two in the passive spirit, the inferiour attracts the superiour; then there being but one portion

portion in the cæleſtiall nature, and two in the middle ſpirit; this ſolitary ſhining unity attracts the other *Binarious*, to fortifie and augment its ſelf, as light joynes with light or flame with flame; and thus they hang in a vitall magneticall ſeries. Againe the chain of aſcent which concerns the matter is performed thus: The *Cæleſtial* nature differs not in ſubſtance from the *Aireal Spirit*, but only in degree and complexion, and the *Aireal Spirit* differs from the materiall part of the ſoul in conſtitution only, and not in nature: ſo that theſe three being but one ſubſtantially, may admit of a perfect Hypoſtaticall Union, and be carried by a certaine intellectuall light in *Horizontem Mundi ſuper ſupremi*, and ſo ſwallowed up of immortallity: thus have I ſhewed you what you deſire, *viz. The Harmony of the World*, how the ſoul deſcends and aſcends to the body, what the ſoul of the World is, and what the ſoul of the Earth, and how the *Primum mobile* ſets all a going, you know

now

now the universall spirit of nature, & his strange abstruce miraculous ascent & descent. I shall speak one word more of man & his state after death, and this will prove not a Preface only, but an introduction or a key to the following discourse, & the secrets of nature even frō God downward.

And now what I speak of the dissolution of man shall be very brief, because I will close up my discourse, as he doth his life with death, death is *recessus vitæ in Absconditum*: not the annihilation of any one principle, but a retreat of hidden natures to the same state they were in, before they were manifested, this is occasioned by the disproportion and inequality of the matter: for when the *Harmony* is broken by the excesse of any one Principle, the vital twist (without a timely reduction of the first vnity) disbands and unravells, In this recesse the severall ingredients of man returne to those severall Elements, from whence they came at first, in their accesse to a

compound

compound: thus the earthly parts, as we ſee by experience, returne to the earth, the Cæleſtiall to a ſuperiour Heavenly Lymbus, and the ſpirit to God that gave it: and the breathing of it into *Adam*, proves it proceeded from *God*; and *therefore the ſpirit of God*: Thus *Chriſt breathed on his Apoſtles, and they received the Holy Ghoſt: In* Ezekiel, *The ſpirit comes from the foure windes, and breathes upon the ſlain, that they might live.* Now this ſpirit was a ſpirit of life, the ſame with that breath of life, which was breathed into the firſt man, and he became a living ſoul; but without doubt, the breath or ſpirit of life *is the ſpirit of God:* Neither is this ſpirit in man alone, but in all the great world, though after another manner; *For God breathes continually*, and paſſeth through all things like an *aire* that refreſheth; Hence it is that *God* in Scripture hath ſeveral names, now at the diſſolution, the principles of man, part, as ſometimes friends doe ſeveral

wayes,

wayes, *Earth* to *Earth*, and *Heaven* to *heaven*; but the part which is the *Aſtrall man* hovers ſometimes about the *dormitories* of the Dead, and that becauſe of the *Magnetiſme* or ſympathy, which is between him and the radical vitall moiſture: In this *Idolum* is the ſeat of imagination, and it retains after death an impreſſe of thoſe Paſſions and Affections, to which it was ſubject in the Body: this makes him haunt theſe places, where the whole man hath been moſt converſant, and imitate the Actions and Geſtures of this life: This Magnetiſme is excellently confirmed by that *Apparition* in *Southwark*, ſo familiarly ſeen at *noon-day*, anſwering *queſtions*, *&c.* But this ſcœn exceeds not the Circuit of one year; for when the body begins fully to corrupt, the ſpirit returns to his original Element: I am now to ſpeak of man as he is ſubject to a ſupernatural judgement; and to be ſhort, my Sentinent is this. I conceive there are beſides the *Emperial Heaven*,

Heaven, two inferiour Manſions or Receptacles of Spirits. The one is that, which our Saviour cals σκότος ἐξώτερον, and this is it whence there is no Redemption: ὅθεν οὐκέτι ἀνέβαινον, *unde animæ nunquam egrediuntur:* The other I ſuppoſe, is anſwerable to the Elyſian fields, ſome delicate, pleaſant Region, the Suburbs of Heaven: Thoſe ſeven mighty mountains, whereupon grow Roſes and Gilly-flowers, *&c.* Many believe there is a ſucceſſive gradual aſcent of the Soul, according to the proceſſe of expiation; and they make her inter-reſidence in the *Moon*; but let it be where it will, my opinion is, that this middlemoſt manſion is appointed for ſuch ſouls, whoſe whole man hath not perfectly repented in this world: But notwithſtanding, they are *de ſalvandorum numero*, and reſerved in this place, to further Repentance in the ſpirit, for thoſe offences they committed in the Fleſh. I doe not here maintain that *Ignis fatuus* of *Purgatory*, or any

ſuch

ſuch painted immaginary *Tophet*, but that which I ſpeak of (if I am not much miſtaken) I have a ſtrong ſcripture, for it is that of Saint *Peter*, where he ſpeaks of *Chriſt* being put to death in the fleſh, but quickned by the ſpirit: By which alſo he went, and preached unto the ſpirits that were in Priſon: which ſometimes were diſobedient, when once the long ſuffering of *God* waited in the dayes of *Noah*, while the Arke was a preparing, wherein few, that is, eight ſouls were ſaved by water. Theſe ſpirits were the ſouls of thoſe who periſhed in the Flood and were reſerved in this place till *Chriſt* ſhould come, and preach repentance to them, and it is not ſaid that the ſpirit it ſelf preciſely preached unto them; but he who went thither by the ſpirit, namely *Chriſt*, in the Hypoſtaticall Union of His Soul and God-head, which Union was not before the Flood, when theſe dead did live: again, it is ſaid that he preached unto ſpirits, not to men: to

those which were in prison, not to those which were *in vivis*, and this you may read at large in my *Idea of the Law*, &c. and the Apostle confirms it in another place, *Chap.* 4. *vers.* 6. νεκροῖς εὐηγγελίσθη, the dead were preached to, not the living, and these spirits were sometimes disobedient, in the days of *Noah*, whence I gather they were disobedient at the time of preaching, and this is plain out of the subsequent Chapter, *For this cause was the Gospel preached also to them that are dead, that they might be judged according to men in the flesh, but live according to God in the spirit*: Now this Judgment in the Flesh was grounded on their disobedience in the days of *Noah*, for which also they were drowned, but Salvation according to *God* in the spirit proceeded from their repentance at the preaching of *Christ* which was after *death*; I do not conceive there shall be a Resurrection of every Species; but rather their Terrestrial parts together with the Element of

water, (for there ſhall be no more Sea) ſhall be united in one mixture with the Earth, and fixed to a pure Diaphanous ſubſtance, this is Saint *Johns Chriſtall Gold*, a fundamentall of the new *Jeruſalem* ſo called, not in the reſpect of colours but conſtitution, their ſpirits at laſt ſhall be reduced to their firſt Lymbus, a ſphere of pure ætheriall fire like rich ætheriall Tapeſtry ſpread under the *Throne of God:* Neither do I impoſe this on the Reader, as if I ſat in the infalible chaire, but I am confident the Text of it ſelf will ſpeak no other ſenſe; as for the Doctrine it is no way hurtfull, but in my opinion as it detracts not from the mercy of God, ſo it adds much to the comfort of man; Theſe were her inſtructions which were no ſooner delivered, but ſhe gave me a book curiouſly wrought and garniſhed with flouriſhing *Figures of Golden Hyeroglyphicks*, with Azure and Silver Letters, ſaying, I give you leave to be free to thoſe you finde of your own nature, and to

publiſh

publish your works you have written, viz. *The Temple of Wisdome*, and your Treatise of Chymical Medicines, *Aurum Potabile, Ignis vitæ, Stella vitæ, Nutrix vitæ, Radix vitæ, Amicus vitæ, Vis vitæ, Adjutrix, vitæ, Succus vitæ, Sanguis vitæ, Lac vitæ, Nutrix vitæ, Filius Solis Cælestis Salus vitæ, Filia Lunæ Cælestis, Medulla vitæ Arabick Diapasmes, Deliciæ vitæ, Anima Solis*, Approved by large experience to be effectuall in supplying mans continuall waste and expence of spirit and preservatives against infection, melancholy and all decayes in nature, and I would have you let the poor sick people have your Oyle of Gold, Spirits of Hony, of Lemons, Oranges, Saffron, Cinamon, Cloves, Angelica, Clary, Bawme, Rosemary, Wormwood, Mace, Nutmegges, Mint, Pantarva, to cure them of their diseases for a sickly time is comming; cure all that comes to you. I know they will reward you evill for good, and hatred for your good will; but it is pitty that

many thousands will dye for want of your Medicines, I know you are of a Noble nature, and faithfull to falſ hearted men; you are free and gentle of ſpirit, but my dearly beloved *J. H.* you muſt not in your publick writings exceed my allowance, I am your love, and you muſt not let every man that Petitions you ſee my face for I am a Virgin and a Mother of Children, yet never was I lookt upon with adulterate eyes: And now I am going to the inviſible Region let not that proverbe take place with you, out of ſight, out of minde; remember me and be happy: Then ſhe brought me to a clear large light, and then I returned her book, and here ſhe ſhewed me thoſe things I muſt not ſpeak off: when we were paſt the Rock of the River on the Eaſt ſide of the houſe, ſhe walked up the Hill from the deep vale of flowers and Primeroſes to the face of the plain where her clew of Sun-beams, her light that went before her waited upon her, here

Beata

Beata ſtopt in a mute ceremony, for I was to be left alone, ſhe look't upon me in ſilent ſmiles mixt with a pretty kind of ſadneſſe, for we were unwilling to part, but her hour of tranſlation was come, and taking her leave, ſhe paſt before my eyes into the Æther of Nature, and this was my Miſtris, it is Nature for I have no other, I leave fine Ladies to fine Ladds, and ſpeak of my *Beata* or *Naturæ*; for ſo ſhe is called, *&c.*

IT was ſcarce day, *when all alone*
I ſaw Beata *and her Throne*
In fleſh, Azure Damaſes *ſhe was dreſt,*
And o're a Saphire Globe *did reſt;*
This ſlipperie Sphære when I *did ſee*
Fortune, *I thought it had been thee:*
But when I ſaw ſhe did preſent
A Majeſty *more* Permanent,
I thought my cares not loſt, if I
Should finiſh my diſcovery.
Sleepie ſhe look'd to my firſt ſight,
As if ſhe had watched *all the* night
And underneath her hand was ſpread,
The White Supportor *of her head:*
But at my ſecond ſtudied View.
I could perceive a ſilent Dew

Steale down her Cheeks, leaſt it ſhould ſtain
Thoſe Cheeks where onely ſmiles ſhould raigne.
The tears ſtream'd down for haſt, and all
In chaines of liquid pearle did fall
Faire ſorrows, and more deare than joyes,
Which are but empty Ayres and Noyſe:
Your drops preſent a richer prize,
For they are ſomething like her Eyes.
Pretty white foole! why haſt thou been
Sulli'd with Tears, and not with Sin
'Tis true: Thy teares, like poliſh't skies
Are the bright Roſials of thy Eyes,
But ſuch ſtrange Fates doe noe attend
As if thy woes would never end:
From Drops to ſighes they turn, and then
Thoſe ſighs returne to drops agen,
But while the ſilver Torent ſeeks
Thoſe flowers that watch it in thy cheeks,
The White and Red Beata wears
Turne to Roſe-water all her tears
Have you beheld a Flame, that ſprings
From incenſe, when ſweet curled, rings
Of ſmoak attend her laſt weak fires
And ſhe all in perfumes expires
So dy'd Beata; Here ſaid ſhe
Let not this Vial part from thee:
It holds my heart, though now 'tis ſpill'd,
And into waters all diſtill'd

'Tis

'Tis constant still: Trust not false smiles
Who smiles, and weeps not she beguiles
Nay trust not tears: *false are the few*
Those tears are many that are true;
Trust me *and take the better choice*
Who hath my tears, *can want no* Joyes.

I shall now speak a word more concerning my self, & another concerning the *Common Artist*, and then I have done, it will be questioned perhaps what I am, & especially what my Religion is? Take this short Answer; *I am neither Papist nor Sectary, but a true resolute Protestant in the best sense of the Church of England*; *Geomancy, Astrology*, Philosophy, *Physick, the Law* and *Presbytery are all imperfect*, and a meer mixture of fancies and inconsistent contrary principles, which no way agree with the *Harmony and method of God and Nature.*

The huge Volumes (*of Law, Divinity*, Phyloſophy, *Astrology, Chymistry*, Physick *and Geomancy*, &c. like the *Oxe* roasted in Saint *Bartholomew Faire* do proclame plenty

plenty of Labour and invention, but afford little, that is wholesome, sound and good.

Some *Learned Gentlemen* have desired me to give the world a satisfactory Character of *William Lilly*, I know not what to say more then all men know, *He was a Laborour or Ditchers Son, by education a Taylor; brought up by one* Paylen *in the Strand.*

I come to prove it by Art.

William Lilly in his Introductional Nativity Example, gives the ☽ being in 1. 44. ♊ and under the first Circle 40. 74. 16. oblique Descention, which is conspiciously false, and I prove it thus,

Longit. ☽*e.*	1. 44. ♊.
Latit. North.	5. 0.
Decl. Sept. sub terra	25. 29.
Ascentio Recta	58. 30
Ascentio Recta I. C.	42. 10.
Dist. â I. C.	16. 20.
Circle.	40.
Descentio Obliqua	82. 4.

Ergo

Ergo, *Lilly* is distant from the truth herein, no less then eight whole degrees, and forty minites, which by consequence proves all his directions of the Moon to her Promittors, full nine years false, and upwards by *Naylods* measure of time.

In this Vernall figure, 1661. (where we thought he would have been more carefull after his being pardon'd, for his former to be abhorred Treasons and Villanyes by him committed under pretence of Astrology,) he hath committed an error of no lesse then forty six in time; and yet most impudently pretends to raise Judgments upon so deformed and false a foundation; and thence threatens the Grave Bishops and Churchmen; although Art it self speaks Eminently for them, as *Jupiter* in *Libra* upon the Cusp of the 10th. in Reception of the Benigne Planet *Venus*, so likely and most aptly signifies.

Againe, in his figure of the Solar Eclips he

he is mistaken full 27. of time, and how much that will differ in Longitude let the Learned Artist judg. Yet, this fellow be his figures true or false, takes upon him to doom Kingdoms and families ruine; these errors committed under pretence of Art, besides particular and personall injuries by him committed against, and reflected upon my person, I appeal to any unbyased person, whether I have not just cause to unmaske this Impostor.

Mr. *Lilly*'s his Abilities are borrowed from Mr. *Nicholas Fisk*, *Culpeper* and others, who composed his Books for him, both present and to come, and being not congenerous with the matter and the various annexes of it; I will never therefore answer him by word or writing, because he is *Sterquilini filius*, a son of the Dunghill, and not able to fill the stomack of the Learned Reader.

* Ἁγιος ὁ Θεὸς, ἅγιος ἰσχυρος, ἁγιος ὁ ἀθανατος ἐλέησον ἡμᾶς.

M.C. a A. ☐ ☉ & ♄ *per directionum.*

The

The Learned know he is an Impostor and no Scholler, the Astrologers know he is no Artist, and all other people know he is *a lying Sycophaticall Knave*, that hath gained out of simple people about 500l. *per annum* which he now enjoyes; but I shall not tread upon a worme, it is enough that he lyes at my feet, Here you see how *Botchers* would turn *Astrologers*, *Porters* practice the *Law*; *Coblers* *Preach*, and *Stocking-weavers*, *Hatband-makers*, and *Smiths*, *&c.* pretend to be *Doctors of Phisick*: But I wish all ingenious men, not to confine their intelects to the narrow and cloudy Horizon of these mens dull braines, for they are as short of these sciences, as *Merlinus Anglicus*, and *Mother Shipton* are of *Stegnography*, and the *Mathematicks*; and are no more in my Harmony of Heaven and Earth, *then Lucians Lachonopters* or *Hoppogypians*. *Procul hinc procul ite prophani*, let the asse passe.

Now

Now will follow the Fæminine hearted fellows or ſcribling ſchoolmen bite me with their *Contra Principa*, and come with their Topher, and a *Traditur Satanæ*, I know I ſhall be hated of moſt for my paines, becauſe the *Moon* comes to the *oppoſition* of *Mars*, the worſer ſort of Lawyers they will hate me and endeavour to bring falſe witneſſes againſt me: becauſe I have in my *Idea of the Law*, corrected his Errors, and preſcribed good preſident of *Government* and *Law*, becauſe here the aſcendent comes to the oppoſition of Jupiter; ſome Presbyters they will be angry alſo without cauſe, & will endeavour to impriſon me, becauſe I underſtand the policy of a Pulpit; the Phiſitian he rages, becauſe, the poor people are taught by me to cure themſelves, here the Sun comes to the body of the *Moon*, and now I ſhall be ſcandalized and ſcoffed at like *Pythagorus* in *Lucian*, *Quis emit Heydonum; quis ſuper Hominem eſſe vult*,

vult, quis scire universi Harmoniam, & reviviscere denuâ, these years are not troublesome only to me, but to all *Europe* and *London* will be *&c.* But because an affirmative of this nature cannot fall to the ground with a Christian, I will come to my Oath; I do therefore protest, before my glorious God, I have written it for the good health and help of all that stand in need, hoping this with my other Books will be serviceable, to all men, nor am I malicious, but zealous and affectionate to the truth of my creator, let some Lawyer, Divines, *&c.* take heed then, least whiles they contemn Misteries, they violate the Majesty of God in his creatures, and trample the blood of the covenant under foot: for I value not the envie of any man, because I would reduce all to a harmony, and could wish there were more love amongst Artists, Now if any Divine, Philosopher, Astronomer, Astrologer, Geomancer, Chymist

miſt or Phyſitian, will write in oppoſition to my poſitions, I ſhall expect from him theſe following performances firſt, a poſitive expoſition of all the paſſages in my method of books and particularly in this, without any injury to the ſenſe of their Author: For if they interpret them otherwiſe then they ought, they but create error of their own, and then overthrow them; yet the ſtile I confeſſe is therefore the worſe, becauſe whileſt I was writing it, (which is fourteen years ſince and til now ſlept ſylently) I conſulted more with reaſon then with Rhetorick: But for my Doctrine it is not ſlightly proved.

Again ſecondly, I have borrowed no mans Authority, but ſuch as is eminent, and quotations I have left out purpoſely, becauſe I am not controverſial, it had been all one labour, to have given you both the Author and place, but it would have troubled the Text, or ſpotted the Margen, which I wiſh may be free for the

Comments

Comments of him that reads, beſides I do not profeſſe my ſelf a ſcholler, and for a Gentleman I hold it a little predanticall; now I profeſſe the *Law* and practice it, according to my *Idea of the Law* and *Government*, and this method is alſo mine and hath relation to my *RoſieCrucian Infallible Axiomata*, *The Temple of Wiſdome* and *The Way to Bliſſe* which is made publick imperfect, but ſhall ſhortly be compleated, with a moſt excellent and meſterious experience, where I have lately ſeen, and with this *The Fundamentall Elements of Morrall Phyloſophy, Policy, Government and the Lawes*; Thus you ſee I fear not the Airy Dart of any Cloudy brow, but deſire peacably to do good to all men, let who will oppoſe us: Again, the Humeriſts, to prove their familiarity and knowledg in theſe ſciences, muſt give the Reader a punctuall diſcovery of the ſecrets in them if this be more then they can doe; it is argument enough they know not what they oppoſe: and if they

do

do know; how can they Judge? or if they Judge where is their evidence to condemne? Let them not mangle and discompose my Books with a scatter of observations, but proceed Methodically to the censure of each, expounding what is obscure and discovering the very practise, that the reader may finde my positions to be falſ not only in their Theory; but if he will assay it, by his own particular experience.

Now I intreat all ingenious and well disposed Gentlemen, that they would not slight my indeavours, because of my years which are yet but few, It is the custome of most men to measure knowledg by the beard, and that they would not conclude any thing rashly concerning the Method of these Books I have written, for they are not easily apprehended, and yet I have spoken as plainly as possible, for the truths of these Arts and Sciences are almost lost, and it is not my happiness to know any man that understands

derſtands them in their pure Eaſterne Glories.

To conclude at this time my preſent diſcourſe, I wiſh it the common fortune of truth and honeſty, to deſerve well and hear ill, as for applauſe, I fiſh not ſo much in the Air as to catch it, it is a kinde of popularity, a froth and verball crack in the Pamphlet womens laps in *London* ſtreets, and in Pedlers packs to be ſeen every day in Almanacks, which makes me ſcorne it, for I defie the noiſe of the rout, becauſe they obſerve not the truth, but the ſucceſſe of it, I do therefore commit this peice to the world, with the protection of a Gentleman more learned then my ſelf, and the eſtimat of that ſoul that underſtands it, for the reſt as I cannot force, ſo I will not beg their approbation, I would not be great by Impoſts nor rich by briefs, they may be what they will, and I ſhall be what I am willing to do good to the honeſt Artiſts; and willing to do Juſtice

to those that are wronged in vexatious Lawsuits, and willing to cure the diseased.

From my House next door to the Red Lyon *on the East side* Spittle-Fields *near* Bishops-*gate*, London, September *the* 10*th.* 9*h.* 45. *P. M.* 1662.

John Heydon.

To the Readers.

Gentlemen,

I *thought good to let you know, that* Mr. John Heydon *hath written a body of* Morral Phyloſophy, Policy, Government, Laws, Roſie Crucian rules, Natural Phyloſophy and Medicines, *in ſuch order and upon ſuch Principles, as are uſed by men, converſant in Demonſtration: Theſe he hath diſtinguiſhed into* ten *Books, viz.* 1. The Holy Guide in *four Books, the laſt of* Projection. 2. The Wiſemans Crown. 3 The new method of Roſie Crucian Phyſick. 4. The Caballa or Art, by which they ſay *Moſes* ſhewed ſo many miraculous ſignes in *Ægypt*, and *Joſhua* made the Sun and Moon ſtand ſtill. 5. The Roſie Crucian Infallible Axiomata. 6. The Fun-

damental Elements of Morral Phyloſophy, Policy, Government and Lawe. 7. The Idea of the Law. 8. The Idea of Government. 9. The Idea of Tyranny; And 10. The Temple of Wiſdome: *Each of the conſequents begining at the end of the Antecedent, and inſiſting there upon, as the latter Books of* Eucclid *upon the former; ſome of theſe he hath already publiſhed in* Italy; *The* firſt 3*d*, 6*th*. 5*th*. 7*th*, *and* 10. *with this ſo much deſired by*, The learned were preſerved by the good hand of God from the Tyrants of the times, *who perſecuted his perſon, and forced his Father and him to pay two thouſand pound, being taken in Arms for the King*, and alwayes he uſed to pray for the King and Biſhops.

Theſe Books are printed and publiquely preſented to the world, and if they receive Juſtice, *there is hopes we may obtain more; He whoſe* care *it is and* labour *to* ſatiſfie, teach *and* direct *the* judgment, *and* Reaſon *of* Mankinde, *will condeſcend ſo farre* (*we hope*) *to contentthe deſire*

of

of thoſe learned men, whom theſe ſhall either have found, or made, which cannot be, untill they ſhall Analytically *have followed the grand* Phænomena *of* Nature, *through* States *and* Kingdomes *in their* Paſſions, *into the Elemental principles of* Natural *and* Corporeal Motions: *This Book relates to all the reſt, and we are much* indebted *to him* for theſe moſt admirable Treatiſes *ſo* Harmoniouſly compoſed.

R. H.

To his approved Friend,

Mr. *JOHN HEYDON*, on his many learned and painful labours already publiſhed, and on this particular Excellent Piece of Phyloſophy, entituled, *The Harmony of the World.*

MOſt ſtudious friend! *thy conſtant* Bookiſh cares,
Will on thy head *full ſoon pull* ſilver hairs:
They'l keep thee waking, while the world's at reſt,
And bring thy ſmoother face *unto the teſt*
Of Age and Wrinkles; *make thy* Spring-like brow,
To feel the force of Keen & crooked Plough
Before thy time, unleſs thy kinder Fate,
Such cruel deſtiny *anticipate.*
Is't Common Good *that makes thee labour thus?*
Or Gain *compels thee to be kind to us?*
If't be the Laſt, *thou ſhooteſt wide the mark;*
(*Unleſs by Gain we underſtand ſome ſpark,*
Or flame of Natures Myſt'ries) *if the* Firſt,
Thy profit *loudly vouches that the worſt:*

For what is he would macerate his brains,
To get *sic vos non vobis* for his pains?
Then both wayes we conclude, thy Noble Brain,
Contemns and scorns all rusty common gain.
Thy open breſt *unto all* Europe *ſhows*
Learning, and all things Gratis, *as it knows.*
Go on then Friend; *ſo ſhall all* Schoolmens *praiſe,*
On thy deſerving head *let fall the* Bayes;
And deck thy Brows *with* Lawrel Wreaths: *(for why)*
Thy Merits *claim them for this* Harmony!
Thy publick Spirit *mixt with* equal parts,
Doth ſeal each man *a debtor to thy* Arts:
Thou ſhin'ſt ſo bright upon all; Thus the Sun
Illuni'es the whole world, receives Light from none.

John Gadbury, φιλομαθηματικος.

Upon the Harmony of the World, now published by my much honoured and ingenious Friend, Mr. JOHN HEYDON.

Harmonicos cantabo modos, numerosq; canoros.

AWay with discord; Harmony appears,
And is resplendant in our *British spheres*:
Thrice seven years have the Clouds of Ignorance
Obscured Learning: Now a glorious glance
Shoots forth, and all the croaking Frogs expells,
Which troubled have our Hippocrenian Wells.
Is th' World in Harmony? our English world?
No! late it was into confusion hurl'd,
Till our true-born *Apollo Python* slew,
And purg'd the ayr of its infectious dew,
Which nipt the budding of the forward Spring,
And clipt the soaring of true Learnings Wing.

Is

Is *France* with *Spain*, or *Spain* with *France* at War?
Cannot they walk, or talk, but must they jar?
Can none agree them? Discord then pack hence;
How sweet is Harmony in every sence?
The Fire and Water, Ayr and Earth agree
In compound mixtures, make sweet Harmony:
There is a Chain of Concord down descends,
From Heaven to Earth, and from the Earth ascends
To heaven: To this I willingly submit,
Our Author doth the *Diapason* hit:
For he that is at concord with himself,
Needs not fear shipwrack upon Discords shelf.

Octob. 8. 1661.

Sic cecinit, *John Cooker* Φιλαρμονικὸς.

To his ingenious Friend, Mr. JOHN HETDON, upon his most Elegant discourse, entituled, *The Harmony of the World.*

NO Heteroclites, *nor* Anomalae's,
Are found in Natures Language, *all her Laws*
Unlike to ours, admit of no repeal,
No alterations by a Commonweal:
No Heterogenious members do foment
Divisions there, without a Parliament:
As Soveraign she maintains her Regency,
And thus subdues the World to Harmony:
Spirits stand ready to administer,
The meaneſt Province *is assign'd by her:*
No jarring principles entered the frame,
Which she at first compos'd, *the very name*
Of a Litigious Eris *was unknown,*
And all melodiously conspir'd in one:
By favour of a Figure, *now they prove,*
That Planets do in an Elipſis *move:*
But there's no Motions are Eccentrical
In proper ſpeech, *becauſe they're Natural.*

All

All Musick is not (as it now appears)
Monopolized by the highest Spheres;
Gammut *as well as* Ela *bear's its part,*
Natures Vestigia shew themselves in Art,
How the Cœlestial Emissaries *act*
Their parts with mortals, and how they transact
Their own affairs; how man may lay the Scene
Above the stars, and what doth intervene
'Twixt matter and unbodied souls, that sense
May have free trade with an intelligence,
How man may traffique with the world unknown,
And have good company when he's alone;
How Hysteron *and* Proteron *do twine*
About each other, how extremes combine;
How subtil Aporrhea's *propagate*
Gross matter, and corruptions generate;
How nothing is exuberant nor mist,
Here's to be shewn by Natures Anglist.

Tho. Fage, Gent.

To the most Excellent

Phyloſopher and Lawyer M. John Heydon, *upon the ſo much deſired* Harmony of the World.

A Publick good muſt quell your private fear,
The profit of a Writers *induſtry*,
Should be imparted to a general ear,
For good is better'd by community:
Nor may detraction, or the injury
Of ſome mens cenſures daſh what he doth write,
If but what only pleaſeth all mens ſight,
No work would come to light, no work ſhould come to light.
Through all the world y' 'ave gather'd the ſeveral flowers
Of other books into your *Harmony*;
Diſtill'd to Spirit by you, they're wholly yours,
So honey ſuckt from the variety
Of flowers, is yet the honey of the Bee:
And though in theſe laſt daies Miracles are fled,
Yet this ſhall of your *Harmony* be read,
It brings back time that's paſt, and gives life to the Dead.

J.B. D.D. Q.C. *Oxon.*

The Harmony of the WORLD.

Chap. I.

Of God and his power in infusing of vertues and Idea's into things gradually, and how the Soule from God descends into the Body; that the nature of God is as inteligible as the nature of any being whatsoever; the true notion of his ubiquity, and how inteligible it is, of the Union of Divine Essence; of the Notion of a Spirit, of the Office and Duty of Spirits, from Superiours to Inferiours.

GOD is a Spirit Eternal, Infinite in Essence and Goodnesse, Omniscient, Omnipotent, and of himself necessarily existent; He is a Globe of Light, whose Centre is every where, and Circumference no where; he inhabits the top of all the *Heavens*, and

beholds all things that he hath Created: There are ſome Properties, Powers, and Operations imediately appertaining to him, of which no Reaſon can be given nor ought to be demanded; nor the way or manner of the Cohæſion of the Attribute with the ſubject can by any means be fancied or imagined.

In the ſecond Region ſtand *ten ſpirits*, which are ſubſtances *penetrable* and *indiſcerpible*, they are principal names of *God*, or as it were his members, that have *Divine powers* by *Inſtruments*, *Veſtments*, or *Exemplars* of the *Archetype*; theſe transfer influence on all things Created; through the high things, even to the loweſt, yet by a certain order; for firſt and imediately, they have influence on the nine Orders of *Angels*, and quire of bleſſed ſouls, and by them into the *Celeſtial Sphears*, *Planets* and *Men*.

The firſt of theſe Lights is called *Eheie*, and he is attributed to God the Father and Rules *Cether*, who carries the moſt ſimple Eſſence of the Divinity to *Hajoth Hakados*, who beareth the Creatures of Holineſſe, to the *Angel Metattron*, and he delivers them to *Reſchith*, *Hagalalim*, the Spirit that guides the *primum mobile*, that beſtows the gift of being to all things, his Office in *Heaven* is to bring other

other *Angels* and *Genii* to the face of the King, and by him the *Prince* ſpake to *Moſes*.

The ſecond light is called *Jod Tetragrammaton*, and he is attributed to the ſecond Perſon, *Jeſus Chriſt*, and at his command *Hochma* ſends influence to *Ophanim*, who carries it to *Jophael* and to the *Angel Maſloh*, that rules *the ſpheare of the Zodiack*, where he fabricateth ſo many figures as he hath *Idea's* in himſelf, and diſtinguiſheth the *Chaos* of the Creatures into three portions; of the firſt is made the ſpiritual world, of the ſecond the viſible heavens and their lights; but the third and worſt part, was appointed for this ſublumary building; out of this courſe and remaining portion was extracted the Elemental Quinteſſence or firſt matter of all things, and of this the foure Elements, and all thoſe Creatures that inhabite them, by a particular ſpirit called *Raziel*, who was the ruler of *Adam*

The third Spirit is called *Elohim Jehovah*, and is attributed to the *Holy Ghoſt*, he commands *Binah*, who ſends his influence to *Aralim*, and then to *Zaphkiel*, then to *Sabatthi* the *Angel* that rules the ſphear of *Saturn*; This is the *principium generationis*, the beginning of the wayes of God, or the manifeſtation of the Father and Son's light, in the ſu-

pernatural generation, from theſe come all living Souls, deſcending from the third light to the fourth day, thence to the fifth, whence they paſſe out & enter the night of the body, giving form to unſetled matter.

Now you muſt underſtand that there are three ſupreme Lights, which rule and give power to theſe; and from this third light do the Souls deſcend to Fleſh: but their preexiſtency is in the *Ætherial Region*; indeed the *Æther* is a moſt thin liquid ſubſtance, above the Stars in the Circumference of the Divine Light, which receives the influent heat of God, and conveys it to the viſible Heaven, and all the inferiour Creatures: It is a pure Eſſence, a thing not tainted with any material contagion, it is placed next to the Divine fire; it is the firſt Receptacle of the influences, and derivations of the ſupernatural world, which ſufficiently confirms our *Etymologie*: In the beginning it was generated by reflection of the firſt unity upon the Cœleſtial Cube, for the bright Emanations of God did flow like a ſtream into the paſſive ὑλη, you ſhall underſtand that the *Æther* is not one but manifold, by this I mind not a variety of ſubſtances, but a chain of Complections, there are other Moiſtures, and thoſe too *Etheriall*, they are Females alſo

ſo of the *Maſculine Divine Fire*, and theſe are the Fountains of the *Chaldean Aſtrologers*, which the *Oracle* Styles, *ſummitates fortanas*, the inviſible upper ſprings of Nature. Of all ſubſtances that come to our hands, this *Ether* is the firſt that brings us News of another world, as tells us we live in a corrupt one, it is the Urine of *Saturn*, and with it do I water my *Plants* of the *Sun* and *plants* of the *Moon*, which by it are Animated with a vegitable bleſſed Divine Fire if you can obtain the knowledge of it, for it is to be found every where, *you will have a wonderfull Medicine that will alter, change and amend the ſtate of the body, it prolongs life, preſerveth* Health, *it maketh old men, young, wiſe and vertuous, &c.*

I have ſeen it tincture, *Cloth*, *Silkes*, *Lead*, *Iron*, *Tin*, *Copper*, *Gold*, *Silver*, with a thouſand Miraculous *Colours*, being prepared by Art, it will look like *Roſialls* and *Rubies*, ſometimes *violet Blew*, ſometimes *White* as *Lillies*, and a ſmall *Matter* will turn it more *Green* then *Graſſe*, but with a *ſmaragdine Tranſparancy*, and again it will look like *Burniſht Gold* and *Silver*; it may be reduced to ſuch a temper & ſo Qualified by Art, it will be fit to give any colour whatſoever, and now I paſſe into another Region.

The fourth Light is *Ell*, who Rules *Heſed*

and ſends Influence to *Haſmallim*, who carries Grace, Goodneſſes, Mercy, Piety & Magnificence to the *Angel Zadkiel*, which *Ledek* paſſeth through the Sphere of *Jupiter*, faſhioning the Images of bodies, beſtowing clemency, and purifying Juſtice on all, but let us look back again, you muſt underſtand that the *third Perſon* is the laſt of the three, and ſits equall in Power with *the Father and Son*; we read that *God* breathed into *Adam* the breath of life, and he became a living ſoul, and to *breath* is the property of the *holy Ghoſt* in order to operation, for he applyes firſt to the Creature, and therefore works firſt, (*i. e.*) The *Holy Ghoſt* could not breath a ſoul into *Adam*, but he muſt either receive it, or have it of himſelf: Now the truth is, he receives it, and what he receives, that he breaths into Nature, Hence this moſt holy ſpirit is ſtiled by the *Roſie Crutians*, *fluvius egrediens è paradiſo*, becauſe he breaths as a River ſtreams: He is called alſo *Mater Filiorum*, becauſe by his breathing he is as it were delivered of thoſe ſouls which have been conceived *Ideally* in the ſecond Perſon. Now that the *Holy Ghoſt* receives all things from the ſecond Perſon, is confirmed by *Chriſt* himſelf, *Joh.* 16 13. *When the ſpirit of truth is come, he will guide you into all truth, for he ſhall not ſpeak of himſelf,*

but

but whatsoever he shall hear, that shall he speak; and he will shew you things to come; He shall glorifie me, for he shall receive of mine, and shall shew it unto you: All things that the Father hath are mine, Therefore said I, that he shall take of mine. Here we plainly see, there is a Certain subsequent order or Method in the operations of the blessed Trinity, For Christ tells us, that he receives from his *Father*, and the *Holy Ghost* receives from him: Again that all things are Conceived *Ideally* (or as we Commonly expresse it) created by the second Person, is confirmed by the word of *God*, *The world was made for him* (saith the Scripture) *and the world knew him Not, He came unto his own and his own received him Not: Let this suffice to warrant our way, let us go forward*

The *Fifth* Light is named *Elohim Gibor*, who giveth the influence to *Geburah*, who carrieth it by the *Seraphim* to *Camael* the Angel of *Modim* through the Sphere of *Mars*; to these belong Fortitude, War, Affliction, the sword, and left hand of God.

The sixth Light is called *Eloha*, he hath his Influence through *Malachim*, *Raphel*, *Schemes*, into the *Sphere* of the *Sun*, giving brightness and life to it, and from thence produceth mettalls.

The seventh light is called *Adonay Sabacth*, he

he passeth his influence by *Nezah Elohim*, *Haniel* by the Angel *Noga* into the Sphere of *Venus*; it gives zeal and love of Righteousnes, and produceth vegetables.

The eighth Spirit is called *Elohim Sabaoth* and he Rules *Hod*, and hath his Influence by *Ben Elohim* to the angel *Michael*, Lord of *Cochab*, Through the Sphere of *Mercury* Now these Angells are the *Souls* of the *Planets* and give life, light, & motion to them, to transfer it unto the Earth; after this order doth he give Elegancy and Consonancy of speech, and produceth Living Creatures.

The ninth *Light* is named *Sadai*, and he Rules *Jesod*, and hath his Influence by *Cherubim* to *Gabriel*, and through *Levanah* the Sphere of the *Moon*, causing the increase and decrease of all things, and taketh care of the *Genii* & *keepers of men*, and distributeth them.

The tenth *Light* is named *Adonoy Melech*, and he Governs *Malchuth*, and hath his Influence by *Issim* to the soule of *Messiah*, into *Holom Jesodoth* the sphere of the *Elements*, and giveth knowledge, and the wonderfull understanding of things And thus God works by the *Idea*'s of his own Mind, and the *Idea*'s dispence their *Seals*, and communicate them daily to the Matter; now the *Anima mundi* hath in the fixed stars her particular forms, or seminall conceptions answerable to the *I-*

dea's of the Divine minde: and here doth ſhe receive thoſe ſpirituall powers and Influences, which originally proceed from *God*; from this place they are conveyed to the *Planets*, eſpecially to the *Sun* and *Moon*, theſe two great lights impart them to the *Aire*, and from the *Aire* they paſſe down to the belly or Matrix of the Earth, in prolifix ſpirited winds and water; thus have I declared to you the deſcent of the ſecret power of Nature from God even to this Earth.

An Emanative cauſe is the Notion of a thing poſſible, an Emanative Effect is Coexiſtent with the very ſubſtance of that which is ſaid to be the cauſe thereof; No Emanative Effect, that exceeds not the vertues and powers of a cauſe can be ſaid to be impoſſible to be produced by it, and there may be a ſubſtance of that high virtue and excellency, that it may produce another ſubſtance by *Emanative* cauſality, provided that the ſubſtance produced be in due graduall proportions inferiour to that which cauſes it; and thus have I demonſtrated how the Center or firſt point of the primary ſubſtance of a ſpirit may be indiſcerpible, and how the ſecondary ſubſtance of a ſpirit may be indiſcerpible, and how every thing receives life and vertue: from the higheſt *Angell* even to the Loweſt *ſeminall Form*. Chap.

Chap. II.

Of the Nature of God and Spirits, how they are intelligible, a plain and Compendious demonstration that Matter consists of parts indiscerpible. An Answer to William Lilly *touching his simple conceits and flattering Predictions and Observations. An Apology for the vehicles of* Demons *and souls separate; of the state of the other life, that it is not one universal soule that hears, sees and reasons in every man, demonstrated from the Acts of memory, of the spirits of Nature.*

WE have in the last Chapter cleered the passage of Spirits from *Heaven* to *Earth*, and here we will make known their Nature; the Schoolmen hold that even the *purest Angels* have *Corporeal vehicles* But it will be hard for them to alledge any Antient Authority for their opinion: For *Aristotle* their Great Oracle is utterly silent in this Matter, as not believing the existence of *Demons* in the world (as Mr. *John Owen* and *Will. Lilly* his sworne disciple have to their great contentment taken notice off.) And therefore being left to their own dry subtilties, flatteries and deceits, they made all intellectuall beings that are not grossely *terrestriall*, as man is, purely *Immaterial*, wherby they make

a

a very hidious chaſme or gaping breath in the order of things, ſuch as no Moderate Judgment will ever allow of,& have become very obnoxious to be foyled by Atheiſticall wits, who are forward and skilfull enough to draw forth the abſurd conſequences that ly hid in falſ ſuppoſitions, as *Merlinus* the jugler dos in this, for he dos not fooliſhly collect from the ſuppoſed pure imateriallity of Demons, that they have no knowledg of particular things upon Earth, ſuch pure incorporeal Eſſences being uncapable of impreſſion from Corporeall Objects, and therefore have not the ſpecies of any particular thing that is Corporeal in their mind; whence he hath learnt this Inference, that all *Apparitions*, *Prophecies*, *Predictions*, *Prodigies*, and whatſoever miraculous is recorded in antient Hiſtory, is not to be Attributed to theſe, but to the influence of the *Stars*, and ſo concludes that there are no ſuch things as *Demons* in the univerſe.

By which kinde of reaſoning alſo, it is eaſy for the *Pſychopannychites* to ſupport their opinion of the ſleep of the ſoul, for the ſoule being utterly reſcinded from all that is Corporeall, and having no vitall Union there with at all, they will be very prone to infer, & it is impoſſible ſhe ſhould know any thing,

ad

ad extra, if ſhe can ſo much as dream: For even that power alſo may ſeem incompetible to her in ſuch a ſtate, ſhe having ſuch an Eſſentiall aptitude for vitall Union, with matter of ſo great Conſequence; it is ſometimes to deſert the Opinion of the Schools, when ſomething more rational and more ſafe and uſefull offers it ſelf unto us.

The moſt common exception I foreſee that will be againſt me, is, that I have taken upon me to deſcribe the Nature and deſcent of *Angels* and *Genii* of the other world ſo punctually and particularly, as if I had been lately amongſt them: For over exquiſiteneſſe may ſeem to ſmell of *Art* and *Fraud*; and as there is a diffidency many times in us when we hear ſomething that is extream ſuitable to our deſire, being then moſt ready to think it too good to be true: So alſo in Notions that ſeem over accurately fitted to our intellectual Faculties, and agree the moſt natural therewith; we are prone many times to ſuſpect them to be too eaſie to be true; eſpecially in things that ſeemed at firſt to us very obſcure and intricate; for which cauſe alſo it is very likely that the Notion of a particular ſpirit, which I have ſo accurately deſcribed in my firſt Book of *Geomancy* and *Teleſmes*, entitled, *The Temple of Wiſdome*, may

may ſeem the leſſe credible to ſome, becauſe it is now made ſo clearly intelligible, they thinking it utterly improbable that theſe things, that have been held alwayes ſuch inextricable perplexities, ſhould be thus of a ſudden made manifeſt and Familiar to any that hath but a Competency of patience and Reaſon to peruſe the Theory.

They that deny my Doctrine and graduall deſcent of *Spirits* orderly going before, ſay that there is but one *ſoule* in the *World*, whoſe perceptive power is every where. Now they muſt aſſert, that what one part thereof perceives, all the reſt perceives, or elſe that perceptions in *Demons*, *Men* and *Brutes* are confirmed to that part of this *ſoule* that is in them, while they perceive this or that. If the former, they are confutable by ſence and experience. For though all animalls lie ſteeped, as it were, in that ſubtle Matter which runs through all things, and is the immediate inſtrument of ſenſe and perception; yet we are not Conſcious of one anothers thoughts, nor feel one anothers pains and pleaſures of Brutes, when they are in them at the higheſt, nor yet do the *Demons* feell one anothers *affections*, or neceſſarily aſſent to one anothers *opinions*, though their vehicles be exceeding pervious,

elſe

elſe they would be all *Pythagorians* as well as thoſe I ſpeak of in *The Roſie Crurian, Infallible Axiomata*. Wherefore we may generally conclude, that if there were ſuch an *Univerſal Soule*, yet the particular perceptions thereof, are reſtrained to this or that part in which they are made, which is contrary to the unity of a ſoul, as I ſhall tell you in its due place.

But let us grant the thing (for indeed we have demonſtrated it to be ſo, if there be ſuch an univerſal ſoul and none but it) then the grand abſurdity comes in, which I was intimating before, *viz.* that part of the ſoul of the world that never perceived a thing, ſhall notwithſtanding remember it, that is to ſay, that it ſhall perceive, it hath perceived, that which it never perceived.

And yet one at *Tardebick* in *Warwick-ſhire* may remember, a man he had ſeen about twenty years before at *Venice* in *Italy*, being come into theſe parts a ſtranger; nay, which is more to the purpoſe: Suppoſing the *earth move*, what I write now, the *Earth being in the latter degree of* Piſces, I ſhall remember that I have written when ſhe is in the *latter degree of* Virgo, though that part of the ſoule of the world that poſſeſſes my Body then will be twice as diſtant from what does guide my

my hand to write now, As the *Earth* is from the *Sun*: wherefore it is plain, that such an universe soule will not solve all *Phænomena*, but there must be a particular soul in every man. And yet I dare say, this wilde opinion is more tenable than theirs, that make nothing but meer matter in the world: but I thought it worth the while, with all diligence to Confute them both; the better of them being but a more refined kinde of *Ætheisme*, tending to the subversion of the Fundamentals of *Religion* and *Piety* amongst men.

As for the Spirit of Nature, and soule of the world, I shall speak of them in their places, and of the *Harmony of the World*, *and of Man, and his Spirit*, the greatest exceptions are, that I have introduced an obscure principle for Ignorance and Sloth to take Sanctuary in. But to proceed by degrees to our main designe, and to lay our Foundation low and sure; we will in the first place expose to view the genuine Notion of a Spirit, in the general exception thereof, and afterwards of several kinds of Spirits, that it may appear to all how unjust this cavill is against incorporeal substances, as if they were meer impossibilities and Contradictions in consistencies; I will define a spirit in general thus,

thus, *A ſubſtance penetrable and indiſcerpible*, The fitneſſe of which definition will be the better underſtood, if we divide ſubſtance in general, into theſe firſt kinds, viz. *Body* and *ſpirit*, and then define *body* to be a *ſubſtance impenetrable & diſcerpible*, whence the contrary kind to this is fitly defined *a ſubſtance penetrable* and indiſcerpible:

Now I appeal to any man that can ſet aſide prejudice; and has the free uſe of his faculties, whether every terme in the Deffinition of a ſpirit be not as intelligible and Congruous to Reaſon, as in that of a body, for the preciſe Notion of a ſubſtance is the ſame in both, in which, I conceive, is compriſed *extention* & *activity*, either Connate or communicated, for matter it ſelf once moved can move other matter, and it is as eaſy to underſtand what *penetrable* is, as *impenetrable*, and what *indiſcerpible* as *diſcerpible*; and *penetrability* and *indiſcerpibility* being as immediate to *ſpirit*, as *impenetrability* and *diſcerpibility* of *body*, there is as much reaſon to be given for the Attributes of the one as of the other, as you may remember from the firſt Chapter: And ſubſtance in its preciſe Notion including no More [illegible] *penetrability* then *indiſcerpibility*, we may [illegible] wonder how one kinde of ſubſtance [illegible] ſo firmely and

and irreſiſtably keep out another ſubſtance (as matter for example does the parts of matter) as that the parts of another ſubſtance hold ſo faſt together, that they are by no means diſcerpible, as we have already intimated.

And therefore this holding out in one, being as difficult a buſineſſe to conceive, as the holding together of the other, this can be no prejudice to the Notion of a Spirit; For there may be very faſt union where we cannot at all imagine the Cauſe thereof, as in ſuch bodies which are exceeding hard, where no man can fancy what holds the parts together ſo ſtrongly; and there being no greater difficulty here, than that a man cannot imagine what holds the parts of a Spirit together, it will follow, *That, what is plainly and manifeſtly concluded, ought to be held undeniable, when no difficulties are alledged againſt it, but ſuch as are acknowledged to be found in other concluſions, held by all men undeniably true*: As for example, Suppoſe one ſhould conclude, *that there may be infinite matter*, or *That there is infinite ſpace*, by very rational Arguments; and that it were objected onely, that then the tenth part of the Matter would be infinite; it being moſt certain, that there is infinite *duration* of ſomething

or other in the world; and that the tenth part of this duration is infinite: It is no enervating at all of the former Concluſion, it being incumbred with no greater incongruity, than is acknowledged to conſiſt with an undeniable Truth; now the notion of a *Spirit* is not to be excepted againſt, as an incongruous Notion, but is to be admitted for the Notion of a thing that may really exiſt.

It may be doubted, whether there may not be *Eſſences* of a *middle Condition* betwixt theſe *Corporeal* and *Incorporeal Lights* and *Subſtances* we have deſcribed, and that of two ſorts; that one *impenetrable* and *diſcerpible*, the other *penetrable* and *indiſcerpible*; but concerning the firſt, if *impenetrability* be underſtood in reference to Matter, it is plain there can be no ſuch Eſſence in the world. And if in reference to its own parts, though it may then look like a poſſible *Idea* in it ſelf; yet there is no footſtep of its exiſtence thereof in Nature, the *ſouls* of *Men* and *Demons* implying contraction and dilatation in them; As for the latter, it has no priviledge for any thing more than matter it ſelf hath, or ſome mode of matter. For it being diſcerpible, it is plain its union is by juxtapoſition of parts, and the more penetrable, the leſſe likely

likely to conveigh ſenſe and motion to any diſtance; beſides, the ridiculous ſequel of this ſuppoſition, that will fill the Univerſe with an infinite number of *Shreds* and *Rags* of *Souls* and *Spirits*, never to be reduced again to any uſe or order.

And laſtly, the proper notion of a ſubſtance incorporeal, fully counter diſtinct to a corporeal ſubſtance, neceſſarily including in it ſo ſtronge and indiſſolvable Union of parts, that it is utterly indiſcerpible, when as yet for all that in this general Notion thereof, neither ſenſe nor cogitation is implyed; it is moſt rational to conceive that that ſubſtance wherein they are, muſt aſſuredly be incorporeal in the ſtricteſt ſignification: The Nature of Cogitation and Communion of Senſe arguing a more perfect degree of Union than is in meer indiſcerpibility of parts. But all this ſcrupulosity might have been ſaved; for I confidently promiſe my ſelf, that there are none ſo perverſely given to tergiverſations and ſubterfuges; but that they will acknowledge, where ever I can prove that there is a Subſtance diſtinct from Body or Matter, that it is in the moſt full and proper ſenſe Incorporeal.

Chap. III.

That the Idea's *of ſeveral kindes of Immaterial beings, have no inconſiſtency, nor incongruity in t'em: of the* Idea *of God and his Power, of all Finite and Created Spirits: how they are defined of* Indiſcerpibility: *A ſymbolical repreſentation thereof; an Objection anſwered againſt that repreſentation; an Application of principles of the Union of the ſecondary ſubſtance, conſidered tranſverſly, that the* Idea *of a* Spirit *hath leſs difficulty than that of Matter; An Anſwer to an Objection from the Rational faculty: Anſwers to the* Hypotheſis *of Fancy; of the ſelf motion of a Spirit, of ſelf Penetration, of ſelf Contraction and Dilatation; the* Power *of Penetrating of Matter, The power of moving and of altering the Matter.*

I Have ſhewn that the *Idea* of a Spirit in general is not at all incongruous nor impoſſible: And it is as congruous, conſiſtent and intelligible in the ſundry kinds thereof; As for example, that of God, of Angels, of *the ſouls of Men* and *Brutes*, and of the λόγοι σπερματικοὶ, or, *Seminal Forms* of things.

The *Idea* of *God*, though the knowledge thereof be much prejudiced by the Confoundednes and ſtupidity of either Superſtitious,

ſtitious, *Anabaptiſts*, or profane *Atheiſts* that pleaſe themſelves in their large Lords word, concerning the *unconceivableneſs* and utter *incomprehenſibleneſs* of the *Deity*; the one by way of a Devotional Exaltation of the tranſcendency of his Nature, the other to make the belief of his Exiſtence ridiculous, and craftily and perverſely to intimate that there is no God at all, the very conception of him being made to appear nothing elſe but a bundle of inconſiſtencies and impoſſibilities: Nevertheleſſe, I ſhall not at all ſtick to affirm, that his *Idea* is as eaſie as any *Idea* elſe whatſoever, and that we may know as much of him as of any thing elſe in the world; for the very Eſſence or naked Subſtance of Nothing can poſſible be known thus: *The ſubject or naked Eſſence or ſubſtance of a thing, is utterly unconceivable to any of our Faculties.*

For Demonſtration of this Truth, there needs nothing more than a ſilent appeal to a mans own mind, if he does not finde it ſo; and that he take away all *Aptitudes*, *Operations*, *Properties* and *Modifications* from a *ſubject*, that his Conception thereof vaniſhes into Nothing, but into the *Idea* of a meer undiverſificated ſubſtance; ſo that one ſubſtance is not then diſtinguiſhable from another;

ther; but onely from *Accidents* or *Modes*, to which properly belongs no Substance: But for Attributes, they are as Conspicuous as the Attributes of any subject or substance, whatsoever; as I defined him in the first Chapter, *viz. God is a Spirit eternal, Infinite in Essence and Goodness, Omniscient, Omnipotent, and of himself necessarily Existent.* For *a Spirit* I have explained already, and by *Eternal*, I understand nothing here, but duration without end or beginning, by *Infiniteness of Essence*, that his Essence hath no bounds, no more than his Duration: by Infinite in Goodness, such a benign will in God, as is carried out to boundlesse and innumerable benefactions: by *Omniscience* and Omnipotency, the ability of knowing or doing any thing that can be conceived without a plain contradiction; by *self-Existency* that he cannot faile to be. What terms of any Definition are more plain than these of this; or what subject can be more accurately defined than this is? For the naked subject or substance of any thing is no otherwise to be known then this; and they that gape after any other speculative knowledge of *God* then what is from his Attributes and Operations, they may have their heads filled with *fiery fancies*, and their *mouths with burning words*,

words, and run mad with the boisterousnes of their own imagination, but they will never hit upon any sober truth.

Thus have I delivered a very explicite and intelligible *Idea* of the nature of God; which I might also more compendiously define, an Essence absolutely perfect, in which all the terms of the former Definition are comprehended, and more than I have named, or thought needfull to name, much lesse to insist upon; as his power of Creation and his Omnipresence or Ubiquity, which are necessarily included in the *Idea* of absolute perfection; The latter whereof some antient Philosophers endeavouring to set out, have defined *God to be a Globe of Light, a Circle whose Centre is every where, and Circumference no where*, by which description certainly nothing else can be meant, but that the Divine Essence is every where present with all those Adorable Attributes of Infinite and absolutely perfect Goodnesse, Knowledge,

ledge and Power; according to the ſenſe in which I have explained them, which Ubiquity or Omnipreſence of *God*, is juſt as intelligible as the overſpreading Matter in to all places.

But if there be any *Novice Aſtrologer* demand how the parts, as I may ſo call them, of the Divine Amplitude hold together, that of Matter being ſo diſcerpible; it might be ſufficient to remind him, of what we have already ſpoken of the general *Idea* of a Spirit: But beſides that, here may be alſo a peculiar, rational account given thereof; it implying a contradiction, that an *Eſſence* abſolutely perfect, ſhould be either limitted in preſence, or change place in part or whole; they being both notorious effects or ſimptoms of imperfection, which is inconſiſtent with the Nature of *God*; And no better nor more cogent reaſon can be given of any thing then that it implies a contradiction to be otherwiſe.

That power alſo of Creating things of Nothing, there is a very cloſe connexion betwixt that and the *Idea* of *God*, or of a being abſolutely perfect, for this being would not be what it is conceived to be; if it were deſtitute of the power of Creation, and therefore this Attribute hath no leſſe coherence

with

with the ſubject, than that it is a contradiction, it ſhould not be in it, as was obſerved of the foregoing attribute of indiſcerpibility in God; but to alleadge that a man cannot imagine how *God* ſhould create ſomething of nothing, or how the *Divine Eſſence* holds ſo cloſely and invincibly together, is to deny, That, *all our faculties have not a right of ſuffrage for determining of Truth, but onely common Idea's, external ſenſe, and evident and undeniable deductions of Reaſon*; Hereby *common Ideas or Notions* I underſtand whatever is *Nomatically* true, (*i. e.*) true at firſt ſight, to all *Heydonians* or men in their wits, upon a clear perception of the Terms, without any further diſcourſe or reaſoning from *external ſenſe*; I conclude not memory, as it is a faithfull regiſter thereof, and you cannot appeal to a faculty that hath no right to determine the caſe: We have now ſufficiently ſpoken of the *Idea* of that Infinite and *uncreated ſpirit*, we uſually call *God*: We will paſſe now on our way into another Region, to thoſe *Spirits* that are *Created* and *Finite*, as the *ſpirits* of *Angels*, *Planets*, *Stars*, *Men* and *Brutes*; we will caſt in the *ſeminal Forms* alſo or *Archei*, as the *Roſie Crucians* call them, though haply the world ſtands in no need of them. The properties of a *ſpirit*, as it is an *Idea* common to all theſe,

I have already enumerated in my *New Method of Rosie Crucian Physick*, self-motion, self-penetration, self-contraction, and dilatation, and indivisibility, by which I mean indiscerpibility: To which I added *penetrating*, *moving*, and *altering the Matter*, we may therefore define this kinde of *Spirit* we speak of, to be a *substance indiscerpible, that can move it self; that can penetrate, contract and dilate it self*; and can also *penetrate, move* and *alter the matter*: I shall now examine every term of this definition, from whence it shall appear, that it is as congruous & intelligible, as those Definitions that are made of such things as *men*, without any scruple, acknowledge to exist.

I have given rational grounds, of the *indiscerpibility* of a *spirit*, to evince it not impossible, it being an imediate Attribute thereof, as impenetrability is of a body, and as conceivable or imaginable, that one substance of its own nature may invincibly hold its parts together; so that they cannot be disunited nor dissevered, as that another may keep out so stoutly and irresistibly another substance from entering into the same space or place with it self; for this ἀντιτυπία, or impenetrability is not at all contained in the precise Conception of a *Substance* as *Substance*,

ſtance, as I have already ſignified. But beſides that reaſon we may thus eaſily apprehend that it may be ſo; I ſhall a little gratifie imagination, and it may be reaſon too, in offering the manner how it is ſo, in this kinde of ſpirit I now ſpeak of. That ancient *Idea* of *Light* and *intentional ſpecies* is ſo from a plain impoſſibility, that has been heretofore generally, and is ſtill by Mr. *Tho. Heydon*, Dr. *Ward*, and other learned men looked upon as a truth; that is, That *Light* and *Colour* do ray in ſuch ſort, they are deſcribed in the *Roſie Crucian Phyloſophy*; Now it is obſervable in *light*, that it is moſt vigorous towards its fountain, and fainter by degrees. But we will reduce the matter to one lucid point, which according to the acknowledged principles of Opticks, will fill a diſtance of ſpace with its rayes of *light*: which rays may indeed be reverberated back towards their Centre, by interpoſing ſome Opake body, and ſo this orbe of *light* contracted; but according to the *Roſie Crucian Hypotheſis*, it was alwayes accounted impoſſible, that they ſhould be clipt off, or cut from this lucid point, and be kept a part by themſelves; Thoſe whom dry reaſon will not ſatisfie, ſhall have hard blows, or if they pleaſe, they may entertain their fancy with ſuch a Repreſentation as this,

this, which may a little eaſe the Anxious importunity of their mind, when it would too eagerly comprehend the manner how this ſpirit I ſpeak of, may be ſaid to be indiſcerpible. For think of any ray of this *Globe* or *Orbe* of *Lights*, it does ſufficiently ſet out to the imagination, how extention and indiſcerpibility may conſiſt together; ſee my Book, entitled, *The Temple of Wiſdome*, as alſo, *The Wiſemans Crown*, chap. 9.

But if any Object, that the lucid point of this Orbe, or the primary ſubſtance, as I call it, in my *Roſie Crucian Infallible Axiomata*, *cap.* 3. is either diviſible or abſolutely indiviſible, and if it be diviſible, that as concerning the *inmoſt* of a *ſpirit*, this repreſentation is not at all ſerviceable to ſet off the nature thereof; by ſhewing how the parts there may hold together ſo indiſcerpibly, but if abſolutely indiviſible, that it ſeems to be nothing: To this I anſwer what Sr. *Chr. Heydon*, hath ſomewhere noted, *That what is infinitely great or infinitely ſmall, the imagination of a man is at a loſs to conceive it.* Which certainly is the ground of the perplexedneſs of that probleme concerning Matter, whether it conſiſts of points, or onely of Particles diviſible *in infinitum*, but to come more cloſely to the buſineſſe; I ſay, that though we ſhould acknow-

knowledge the inmoſt centre of life; or the very firſt point, as I may ſo call it, of the primary ſubſtance (for this primary ſubſtance is gradually to be purely indiviſible, it does not at all follow, no not according to imagination it ſelf, that it muſt be nothing. For let us imagine a perfect Plain, a Bowling-green bigger than *Salisbury Plain*, and on this Plain, the *Globe of Mercury*, we cannot conceive but this Globe touches the Plain, and that in what we ordinarily call a point, elſe the one would not be Globe, or the other not a Plain; Now it is impoſſible, that one body ſhould touch another, and yet touch one another in nothing; Wherefore this inmoſt Centre of life is ſomething, and ſomething ſo full of eſſential vigour and virtue, that though gradually it diminiſh; yet can fill a certain *ſphere* of ſpace with its own preſence and activity, as a ſpark of light illuminates the duskiſh Aire; wherefore there being no greater perplexity nor ſubtilty in the conſideration of this Centre of life, or *inmoſt* of a *ſpirit*, then there is in the *Attomes* of Matter, we may now rightly conclude, that indiſcerpibility hath nothing in the *Idea* thereof, but what may well conſiſt with the poſſibility of the exiſtence of the ſubject whereunto it belongs.

Let

Let us advance yet higher, and demonstrate the possibility of this *Idea* to the severest reason, out of these following Principles, *viz.* A *Globe* touches a Plain; admit for an Example one of Mr. *Jo Moxons* Globes and one of Mr. *John Colins* his Plains: The Globe I say touches the Plain in something, though in the least, *that is conceivable to be reall; the least that is conceivable is so little, that it cannot be conceived to be discerpible into less; As little as this is, the repetition of it will amount to considerable magnitudes*: If this Globe be drawn upon a Plain, it constitutes a *line*, and a *Cylinder* drawn upon a Plain, or this same line described by the Globe multiplied into it self, constitutes a superficies, *&c.* This a man cannot deny, but the more he thinks of it, the more certainly true he will finde it.

Magnitudes cannot arise out of meer non-magnitudes; and if you multiply nothing ten thousand millions of times into nothing, the product will be still nothing: Besides, if that wherein the Globe touches a Plain, were more then indiscerpible, that is, purely indivisible; it is manifest, that a *line* will consist of points Mathematically so called, that is, purely indivisible, which is the grandest absurdity that can be admitted in Philosophy, and the most contradictious thing imagi-

imaginable, the same thing by reason of its extream littleneſſe may be utterly indiſcerpible, though intellectually diviſible: For every quantity is intellectually diviſible; but ſomething indiſcerpible was afore demonſtrated to be quantity, and conſequently diviſible; otherwiſe Magnitude would conſiſt of Mathematical points: Thus have I found a poſſibility for *Idea of the Centre of a Spirit*; which is not a *Mathematical point*, but a ſubſtance in magnitude, ſo little, that it is Indiſcerpible; but in vertue ſo great, that it can ſend forth out of it ſelf, ſo large a ſphere of *ſecondary* ſubſtance, as I may ſo call it, that it is able to actuate grand proportions of matter; this whole ſphere of life and activity being in the mean time utterly indiſcerpible.

This I have ſaid, and ſhall now prove it by adding a few more principles of that evidence, I have written at the latter end of the firſt Chapter of this *Book*, and ſhall here ſo explain them, as the moſt rigorous reaſon ſhall not be able to deny; *An Emanative cauſe is the Idea or Notion of a thing poſſible*: Now by an Emanative cauſe is underſtood, as meerly by being, no other activity or cauſality interpoſed, produces an Effect; That this is poſſible, is manifeſt, it being demonſtrable,

ſtrable, that there is *de facto*, ſome ſuch cauſe in the world; becauſe ſomething muſt move it ſelf; now if there be no Spirit, Matter muſt of neceſſity move it ſelf, where you cannot imagine any Activity or Cauſality; but the bare Eſſence of the Matter from whence this motion comes: For if you would ſuppoſe ſome former Motion that might be the cauſe of this, then we might with as good reaſon ſuppoſe ſome former to be the cauſe of that, and ſo *in infinitum*

An Emanative Effect is coexiſtent with the very ſubſtance of that which is ſaid to be the cauſe thereof. And this muſt needs be true, becauſe that very ſubſtance which is ſaid to be the cauſe, is the adequate and immediate cauſe, and wants nothing to be adjoyned to its bare Eſſence, for the production of the Effects: And therefore by the ſame reaſon the Effect is at any time; it muſt be at all times, or ſo long as that ſubſtance does exiſt. *No Emanative Effect, that exceeds not the vertues and powers of a Cauſe can be ſaid to be impoſſible to be produced by it.*

There may be a ſubſtance of that high vertue and excellency, that it may produce another ſubſtance by Emanativ: cauſallity; provided that ſubſtance produced be in due graduall proportions inferiour to that which cauſes it: Now there is

no

no contradiction nor impossibility of a Cause producing an effect lesse noble than it self; for thereby we are the better assured that it does not exceed the capacity of its own Powers: Nor is this any incongruity, that one Substance should cause something else, which we may in some sense call substance; though but *secondary* or *Emanatory*; acknowledging the *primary Substance* to be the more adequate object of Divine Creation; but the secondary to be referrible also to the primary or *Central* substance, by way of causall relation: For suppose *God created the Matter* with an immediate power of moving it self; *God* indeed is the prime cause as well of the Motion as of the Matter; and yet nevertheless the Matter is rightly said to move it self; Finally, this *secondary* or *Emanatory substance*, because it is a subject indued with certain powers and activities, and that it does not inhære as an accident in any other substance or matter, but could maintain its place, though all Matter or what other Substance soever were removed out of that space it is extended through, provided its *primary substance* lie but safe.

From these four principles I have here again added from the first Chapter, we may have not an imaginary but rational appre-

hension of that part of Spirit, which we call the secondary substance thereof; whose extension arising by gradual Emanation from the first and primest Essence (as you read before in the first Chapter,) which we call *Centre* of the Spirit, which is no impossible supposition; we are led from hence to a necessary acknowledgment of perfect indiscerpibility of parts, though not intellectually indivisibility, for that would imply a contradiction, that an Emanative effect should be disjoyned from its original.

Thus have I demonstrated the graduall descent of *Spirits*, and how a *spirit* considering the lineaments of it (as I may so call them) from the *Centre* to the *Circumference* is utterly indiscerpible: but now if any be so curious, as to ask how the parts thereof hold together in a line drawn crosse to these from the Centre; (for imagination, it may be, will suggest they lye all loose?) I Answer that the conjecture of imagination is here partly true and partly false, or is true or false, as she shall be interpreted; for if she be loose, actually disunited, it is false and rediculous: but if onely so discerpible, that one part may be disunited from another, that is not onely true but necessary; otherwise it could not contract one part and extend

tend another, which is yet an Hypothesis necessary to be admitted: Wherefore this Objection is so far from weakening the possibility of this Notion, that it gives occasion more fully to declare the exact continuity thereof; To be brief therefore, a Spirit from the Centre to the Circumference is utterly indiscerpible, but in lines crosse to this, it is closely cohærent, but not indiscerpibly; which cohæsion may consist in an imediate union of these parts, and transverse Penetration and Transcursion of a secondary substance, through this whole Sphere of life, which we call *Spirit*.

Nor need we wonder that so full an Orbe should swell out from so subtile and small a Point, as the Centre of this Spirit is supposed Εἰ γὰρ καὶ τοῦ ὄγκῳ μικρὸν ἐστι, δυνάμει καὶ τιμιότητι πολὺ μᾶλλον ὑπερέχει πάντων, as *Plato* somewhere sayes of the minde of man: And besides it is but what is seen in some sort to the very eye in light, how large a sphere of Aire a little spark will illuminate; This is the pure *Idea* of a *created Spirit* in general, concerning which, if there be any cavill to be made, it can be no other then what is perfectly common to it and to Matter; that is, the unimaginablenesse of points, and smallest particles, and how what is discerpible

cannot at all hang together: but this is not hindering matter from actual Existence of a ſpirit, but the moſt lubricous hypotheſis that we go upon here, is not altogether ſo intricate as thoſe difficulties in Matter. For if that be but granted, in which I finde no abſurdity; that a particle of matter may be ſo little, that it is utterly uncapable of being made leſſe; it is plain that one and the ſame thing, though intellectually diviſible, may yet be really indiſcerpible. And indeed it is not onely poſſible, but it ſeems neceſſary that this ſhould be true: For though we ſhould acknowledge that matter were diſcerpible *in infinitum*, yet ſuppoſing a cauſe of infinite diſtinct perception, and as infinite power, (*and God is ſuch*) this cauſe can reduce this capacity of infinite diſcerpibleneſſe of Matter into act *viz.* actually, and at once diſcerp it, or diſ-oyn it into ſo many particles as it is diſcerpible into: From whence it will follow, that one of theſe particles reduced to this perfect parvitude, is then utterly indiſcerpible; and yet intellectually diviſible, otherwiſe magnitude would conſiſt of meer points, which would imply a contradiction. We have therefore plainly demonſtrated by reaſon, that Matter conſiſts of parts indiſcerpible; and therefore there being no other

faculty

faculty to give suffrage against it; for neither sense nor any common notion can contradict it; it remains, *Whatever is clear to any one of these three faculties, is to be held undoubtedly true, the other having nothing to evidence to the contrary*: Or else a man shall not be assured of any sensible object that he meets with, nor can give firm assents to such truths as these; It is impossible the same thing should be, and not be, at once; whatever is, is either Finite or Infinite, *&c.* and thus doe I prove my Conclusion true.

What some would object from Reason, that these perfect parvitudes being acknowledged still intellectually divisible, must still have parts into which they are divisible; and therefore be still discerpible? to this it is answered; That division into parts does not imply any discerpibility, because the parts conceived in one of these *minima Corporalia*, as I may so call them are rather Essential or Formal parts then integrall, and can no more actually be dissevered than sense and reason from the Soul of a man: For it is of the very essence of Matter to be divisible, but it is not at all included in the essence thereof, to be discerpible; and therefore where discerpibility failes, there is no necessity that divisibility should fail also: As for the trou-

ble of spurious suggestions or representations from the fancy, as if these perfect parvitudes, were round bodies, and that therefore there would be triangular intervals betwixt, void of matter; they are of no moment in this Case, she alwayes representing a discerpible magnitude instead of an indiscerpible one; wherefore she brings in false evidence, her testimony is to be rejected: Nay, if she could perplex the cause far worse, she was not to be heard; wherefore fancy being unable to exhibite the Object we consider, in its due advantages, for ought we know these perfect parvitudes may lie so close together, that they have no intervals betwixt: nay, it seems necessary to be so; for if there were any such intervals, they were capable of particles, lesse than these least of all, which is a contradiction in reason, and a thing utterly impossible.

'But if we should gratifie Fancy so far as to Admit of these intervalls, the greatest absurdity would be, that we must admit an insensible vacuum, which no Faculty will be able ever to confute, but it is most rationall to admit none, and more consonant to our determination concerning these *minima Corporalia*, as the *Rosie Crucians* call them, whose largeneſſe is to be limited to the least real touch

touch of either a *Globe* or *plaine*, or a *Cone* on a *plaine*, or a *Globe* on a *Globe*: if you conceive any reall touch lesse then another, let that be the measure of these *Minute Realities* in matter, from whence it will follow, they must touch a whole side at once, and therefore can never leave any empty intervals; Nor can we Imagine any Angulosityes or round protuberancies in a quantity infinitely little, more then we can in one infinitely great, as I have already declared in my book, called, *The Wise mans Crown*: I must confess a mans reason in this speculation is mounted far beyond his imagination; but there being worse intricacies in *Theories* acknowledged constantly to be true, it can be no prejudice to the present conclusion.

Thus have I not only said, there is a *God*, *Angels* or *Messengers*, that wait upon the commands of *God* and his *Ideas*, but proved it also: and the *Idea* of a Spirit and its indiscerpibility, as well in Centre as Circumference, as well in the primary as secondary substance thereof, to be a very consistent and Congruous Notion, but before I can come to the *Harmony of the Macrocosme or great world*, another property runs by me: that I observe to be self Motion, which must of necessity be an Attribute of something or other, for by self motion I understand nothing

else but self activity, which must appertain to a subject active of it self. Now what is simple Active of it self, can no more cease to be active then to Be; which is a signe that Matter is not Active of it self, because it is reducible to Rest:

Which is an Argument not only that self Activity belongs to a Spirit, but that there is such a thing as a Spirit in the world, from which Activity is communicated to Matter: And indeed if Matter as Matter had Motion, nothing would hold together but *Flints, Pebbles, middle Minerals, Adamants, Brasse, Iron, Silver, Gold*; yea this whole earth would suddenly melt into a thiner substance then the subtile Aire, or rather it never had been condensed together to this consistency we finde it: But this is to Anticipate my purpose of proving, that there are spirits exiting in the world, that conduct the *Heavens, Stars, Planets, Men, Beasts* and all manner of living Creatures in their *motions, Beings* and *Actions*, &c.

It had been sufficient here to have asserted, That self-Motion, or self Activity is as Conceivable to appertain to a spirit as body, which is plain at first sight to any man that appeals to his own faculties. Nor is it all to be scrupled at, that any thing should be al-

lowed

lowed to move it self; because our Adversaries that say, there is nothing but Matter in the world, must of necessity (as I have intimated already) confesse that this Matter moves it self, though it be very incongruous so to affirm; The congruity and possibility of self penetration in a created Spirit is to be conceived, partly from the limitableness of the subject, and partly from the foregoing Attributes of indiscerpibility and self motion; for self penetration cannot belong to *God*, because it is impossible any thing should belong to him that implies imperfection, and self-penetration cannot be without the lessening of the presence of that which does penetrate it self, or the implication that some parts of that essence are not so well as they may be, which is a contradiction in a Being, which is absolutely perfect. From the Attributes of indiscerpibility and self motion, to which you may add penetrability from the general *Idea* of a Spirit, it is plain that such a Spirit as we define, having the power of Motion upon the whole extent of its essence, may also determine this Motion, according to the property of its own nature: And therefore if it determine the motion of the exteriour parts inward, they would return inwards the Centre of essential

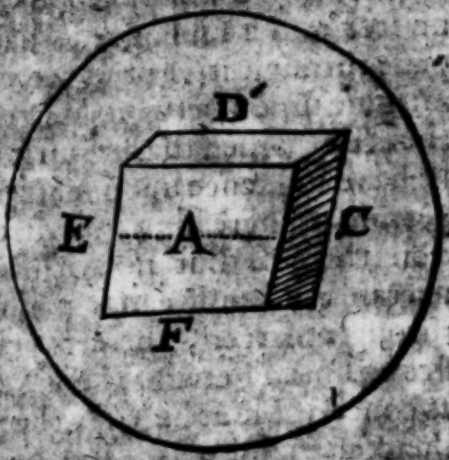
tial power; which they may easily doe without resistance, the whole subject being penetrable, and without damage, it being also indiscerpible;

From this self penetration we do not onely easily, but necessarily understand self-contraction and dilatation to arise; for this self moving substance, which we call a spirit cannot penetrate it self; but it must needs therewith contract it self; nor restore it self again to its former state; but it does thereby dilate it self; so that we need not at all insist upon these terms: That power which a spirit hath to penetrate Matter we may easily understand, if we consider a spirit onely as a substance, whose immediate property is Activity. For then it is not harder to imagine this active substance to pervade this or the other part of matter, then it is to conceive the pervading or dispreading of Motion it self therein.

The greatest difficulty is to fancy how this spirit, being so incorporeal can be able to move the matter, though it be in it, for it seems so subtle, that it will passe through, leaving no more footsteps of its being there, then the lightning does in the scabbard, though it may happily melt the sword, because it there finds resistance. But a spirit can finde

find no resistance any where, the closest matter being easily penetrable & pervious to an incorporeal substance, the ground of this difficulty is founded upon the unreceivableness of any *Union* that can be betwixt the matter and a substance, that can so easily passe through it. For if we could but once imagine union betwixt Matter and a Spirit, the activity then of the Spirit would certainly have influence upon Matter, either for begetting or increasing, or directing the motion thereof. But notwithstanding the penetrability and easie passage of a Spirit through Matter, there is yet for all that a strong union betwixt them, and every whit as conceivable as betwixt the parts of Matter themselves, for what Glue or Cement holds the parts of hard matter in Stones and Metals together, or, if you will, of what is absolutely hard, that has no pores or particles, but is one continued and perfectly homogeneous body, not onely to sense, but according to the exact *Idea* of Reason, what Cements holds together the parts of such a body as this? Certainly nothing but *immediate Union and Rest*: Now for Union there is no comparison betwixt that of matter with matter, and this of spirit with matter. For the first is onely superficiall; in this latter

ter the very inward parts are united point to point throughout; nor is there any fear it will not take hold, because it has a capacity of passing through: For if we admit an absolutely hard, solid body in the *World*, which let be A. in which let us conceive inward Superficies, suppose E. A. C. this Superficies, is so smooth as nothing can be conceived smoother;



why does not therefore the upper E. D. C. slide upon the neather part E. F. C. upon the least motion imaginable, especially E. F. C. being supposed to be held fast, whilest the other is thrust against?

This facility therefore of one body passing upon another without any sticking, seeming as necessary to our fancy as a spirit passing through all bodies, without taking hold of them; it is plain that a firm union of spirits, and matter is very possible, though we cannot conceive the manner thereof. And

as

as for Rest, it is compatible also to this conjunction of Matter with Spirit, as well as of Matter with matter. For suppose the whole body A. moved with like swiftnesse in every part, the parts of A. then are according to that sense of rest, by which they would explain the Adhæsion of the parts of Matter one with another, truly quiescent.

So say I that in the union of matter with the spirit, the parts of the matter receiving from the spirit, just such a velocity of motion as the spirits exerts and no more; they both rest in firm union one with another. That which comes to passe even then, when there is far lesse immediate Union then we speak of; For, if we do but lay a piece of Gold on our hand, provided our hand be not moved with a swifter motion then it communicates to the *gold*, nor the *gold* be pusht on further then the swiftnesse of our hand: The gold and hand will most certainly retain their union and go together: So natural and easie it is to conceive, how a *spirit* may move a body without any more perplexity, or contradiction then is found in the union and motion of the parts of matter it self.

Chap.

Chap. IV.

Of the Harmony of the Macrocosme or great World. Of the Order and Nature of it; how the Sun, Moon and Stars receive their Light, and the Heavens their Motions; how they are guided in their several Spheres; and how by their mutual Presence, Absence and various Meetings, the visible Heavens receive the brightnesse of the Spiritual world, and this Earth the brightness of the visible Heavens.

NOw being come to behold the *Harmony* of the world; I say all musick consisteth in voice, in sound, and hearing: sound cannot be audible, nor to be heard by any sense, unlesse by accident; the sight seeth it not, unlesse it be coloured; nor the eare unlesse sounding, nor the smell unlesse odoriferous, nor the taste unlesse it be sapid; nor the touch unlesse it be cold or hot, and so forth. Therefore though sound cannot be made without Aire; yet is not sound of the nature of aire, nor aire of the nature of sound; but aire is the body of the life of our sensitive spirit, and is not of the nature of any sensible object, but of a more

more simple and higher nature; but it is meet that the sensitive Soul should vivifie the aire joyned to it, and in the vivificated aire, which is joyned to the spirit, perceive the species of objects put forth into act, and this is done in the living aire, but in a subtile and Diaphanous, the visible species, in an ordinary aire the audable, in a more grosse aire the species of other senses are perceived.

The *Planets*, *Saturn*, *Mars*, and the *Moon* have more of the voice then of the *Harmony*. *Saturn* hath sad, hoarse, heavy and slow words and sounds, as it were pressed to the Centre; but *Mars* rough, sharp, threatning great and wrathfull words; the *Moon* observeth a mean betwixt these two; but *Jupiter*, *Sol*, *Venus* and *Mercury* does possess harmonies; yet *Jupiter* hath grave, constant, sound, sweet, merry and pleasant Consorts; *Sol* venerable, settled, pure and sweet, with certain grace; but *Venus* lascivious, luxurious, delicate, voluptuous, dissolute and fluent; *Mercury* hath harmonies more remiss, and various, merry and pleasant with a certain boldnesse.

But the Tone of particulars and proportionated Consorts obeyeth the Nine Muses; *Jupiter* hath the grace of the Octave and also the Quinte, *viz.* the Diapason with the Dia-

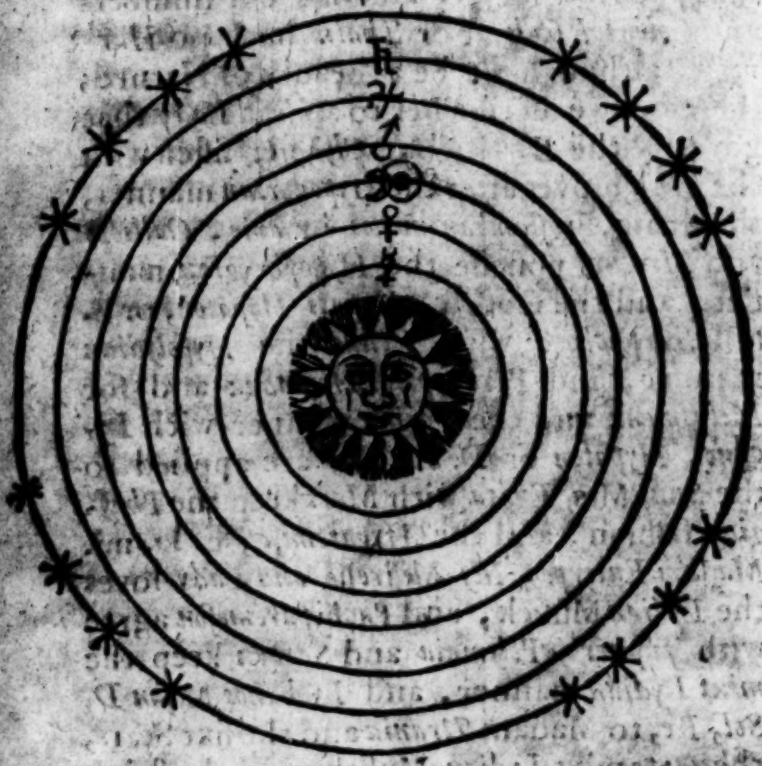
pente,

pente; *Sol* obtains the melody of the Octave voice, *viz.* Diapason; in like manner by fifteen Tones a Diapason; *Venus* keepeth the grace of the quinte or Diapente. *Mercury* hath *Diatessaron*, *viz.* the grace of the Quarte. Moreover the Antients being content with four strings, as the number of *Elements*, accounted *Mercury* the Author of them, as *Facius Cardanus* reports, and by their base strings would resemble the *Earth*, by their *Pachypas* or middle the *Water*, by their Note *Diezeugmenon*, or *Hyperboleon* the *Fire*; by the *Paranete* or *Synemmenon* or Treble the *Aire*; but afterwards *Terpander* the *Lesbian* finding out the seventh string, equalled them to the number of Planets. Moreover, they that followed the number of the Elements, did affirm, that the four kindes of Musick doe agree to them, and also to the foure humours, and did think the Dorian Musick to be consonant to the *Water* and *Phlegme*, the *Phrigian* to *Choller* and *Fire*, the *Lydian* to *Blood* and *Aire*, the mixt *Lydian* to *Melancholly* and *Earth*.

Others respecting the Numbers and Vertues of the *Heavens*, have attributed the *Dorian* to the *Sun*, the *Phrigian* to *Mars*, the *Lydian* to *Jupiter*, the mixt *Lydian* to *Saturn*, the *Hyphrygian* to *Mercury*, the *Hypolidian* to *Venus*,

Venus, the *Hypodorian* to the *Moon*, the *Hypo* mixed *Lydian* to the *Fixed Stars*. Moreover these Modes of Musick are referred to the Muses, and the strings to the *Heavens*, but not in that order as I have declared concerning the *Nine Muses*, amongst our numbers and *Celestial souls*. For *Thalia* hath no *Harmony*, although she be a beauty of Nature; therefore we ascribe her to a *silent Lady* that governs the *Earth*; but *Clyo* her sister with the *Moon* moves after the *Hypodorian* manner, the string *Proslambanomenos* or *a re*, *Calliope* and *Mercury* possesse the *Hypophrygian* manner, and the Chord, *Hypate Hypatoe*, or B. Mi. *Terpsichore* with *Venus* the *Hypolydian* manner, and *Parahypate*, *Hypaton*: and for *Melpomene* and the *Dorian* manner with *Lycanos*, *Hypaton* or D. *Sol. Re*, are applied to the *Sun*, Mrs. *Erata* with *Mars* keep the *Phrygian* fashion, and the *Hypatemise*, E. la, mi. *Madam Euterpe*, *My Mistresse and Lady* loves the *Lydian* Musick, and *Pachyparemeson* agree with *Jupiter*; *Polymnia* and *Saturn* keep the *mixt Lydian* manner, and *Lychanos Meson D. Sol, Re*, to Madam *Urania* and the fixt Stars; the *Hypo* mixt *Lydian* Musick, and the string *Mese*, or *A, le. mi. re*, are ascribed as we made them in this following Figure from the Hypothesis of Copernicus.

Who here exactly teacheth the Revolutions of the Spheres, who beginning with the Primum Mobile, moves round in 36000. years, Saturn in 30. years, and Jupiter in 12. &c.



By this Figure I finde out the *Harmony* of the *Heavens*, and their distance one from another, it is, and it doth salve this

Phænomena

Phænomena: For the ſpace which is betwixt the *Earth* and the *Moon*, *viz.* an hundred twenty and ſix thouſand *Italian* miles, maketh the interval of a Tone; but from the *Moon* to *Mercury* being half that ſpace maketh half a Tone; and ſo much from *Mercury* to *Venus* maketh another half Tone:

But from thence to the *Sun*, as it were a threefold tone and a half, and makes *Diapente*, but from the *Moon* to the *Sun*, maketh a twofold diateſſaron, with a half: again from the *Sun* to *Mars* is the ſame ſpace as from the *Earth* to the *Moon*, making a tone; from thence to *Jupiter* half of the ſame, making half a tone; ſo much likewiſe from *Jupiter* to *Saturne*, conſtituting an half tone, from whence to the *Starry Firmament* is alſo the ſpace of an half tone; Therefore there is from the Sun to the fixed Sears a diateſſaron diſtance of two tones & a half, but from the *Earth* a *Diapaſon* of ſix perfect Tones: Moreover alſo from the proportions of the Motions of the Planets amongſt themſelves, and with the eight Sphere reſulteth the ſweeteſt Harmony of all: For the proportion of the Motions of *Saturne* to *Jupiters* Motion is twofold and a half; of *Jupiter* to *Mars* a ſix fold proportion; of *Mars* to

the *Sun*, *Venus* and *Mercury*; which in a manner finish their course in the same time, is a double proportion, their Motion to the *Moon* have a twelve fold proportion, but *Saturns* proportion to the *Starry Heaven* is a thousand and two hundred according to the *Hypothesis* of Sr. *Chr. Heydon*, *viz.* that the *Heaven* is moved contrary to the *Primum Mobile* in an hundred years one degree; therefore the proper motion of the *Moon* being more swift maketh a more acute sound then the *Starry firmament*, which is the slowest of all, and therefore causeth the more base sound;

But by the violent motion of the *Primum Mobile*, is the most swift and accute sound of all, but the violent Motion of the *Moon* is most slow and heavy, which proportion and reciprocation of motions, yeilds a most pleasant Harmony; from hence there are not any Songs, Sounds, or Musicall Instruments, more powerfull in moving mans affections, or introducing impressions, then those which are composed of Numbers, Measures, and Proportions, after the example of the Heavens; Also the *Harmony* of the *Elements* is drawn forth from their basis and *Angles*, as I shall speak of in order: now between *Fire* and *Aire*, there is a double proportion in the

Basis

Basis, and one and a half in solid Angles, again in planets a double; there arising hence an Harmony of a double Diapason, and Diapente; betwixt the *Aire* and *Water*, the proportion in their basis is double, and one and a half; hence Diapason and Diapente, but in their Angles double: hence again Diapason.

But between *Water* and *Earth*, the proportion in the Basis, is three fold and a third part more; from hence ariseth Diapason, Diapente, Diatessaron; but in the Angle again constituting Diapente; betwixt *Earth* and *Fire* in the Basis, the proportion is one and a half making Diapente; but in the *Angles* double causing Diapason, but between fire and water, *Aire* and *Earth*, there is scarce any Consonancy, because they have a perfect contrariety in their Qualities, but they are united by the Intermediate *Element*, as you shall finde in the following discourse after we have proved this *Hypothesis*.

Chap. V.

Grounds proving the motion and harmony of the Heavens and Planets, to be by the Angels, that Rule and Conduct them, and not in their power to move themselves, or cast any light, influence, or virtue to one another.

First, I consider the transcendent Excellency of the Nature of God; who being according to the true *Idea* of him, an essence absolutely perfect, cannot possibly be Body; and consequently must be something incorporeal; and seeing that there is no contradiction in the *Idea* of a spirit in general, nor in any of those kinds of spirits which I have written of; (where the *Idea* of God were set down amongst the rest) and that in the very *Idea* of him, there is contayned the Reason of his existence, as you may see at large in my *Temple of Wisdome*, about the eighth Chapter; certainly if we finde any thing at all to be, we may safely conclude that he is much more For there is nothing besides him, of which one can give a reason why it is, unlesse we suppose him to be the Author of it.

Wherefore

Wherefore though God be neither visible nor Tangible, yet his very *Idea* representing to our Intellectuall faculties the necessary reason of his existence, we are (though we had no other argument drawn from our senses) confidently to conclude, that he is the first mover and cause of all things, in this Harmonious world.

The second Ground is the ordinary *Phenomena* of nature, the most generall whereof is Motion. Now it seems to me demonstrable from hence, that there is some being in the world distinct from matter. For matter being of one simple homogenial nature, & not distinguishable by specificall differences, as the schools, it must have ever the very same Essentiall properties, and therefore of it self it must all of it be either without motion, or else be self moving, and that in such or such a tenor or measure of motion, there being no reason immaginable, why one part of the matter should move of it self, less then another; and therefore if there be any such thing, it can only arise from external impediment; now I say, if matter be utterly devoyd of Motion in it self, it is plain it has its motion from some other substance that is not matter, that is to say, a *Substance* Incorporeal. But if it be moved of it self, in such

or such a measure, the effect here being an Emanative Effect, cannot possible faile to be wherever Matter is; especially, if there be no external impedement: And there is no impediment at all, but that the Terrestrial parts might regaine an Activity very nigh equall to the Ætheriall, or rather never have lo't it.

For if the *Planets* had but a Dividend of all the motion which themselves and the Sun and Stars, and all the *Ætherial* matter possess (the matter of the *Planets*, being so little in comparison of that of the *Sun*, *Stars* and *Æther*) the proportion of motion that will fall due to them, would be exceeding much above what they have, for it would be as if four or five poor men in a very rich and populer City should, by giving up their estate they have, in a Levelling way, get equall share with all the rest; wherefore every *Planet* could not faile of melting it self into little lesser, finer substance then the purest *Æther*, but they not doing so, it is a signe, they have not their Motion, Harmony, and Agitation, nor influence of themselves; and therefore rest content with what has extrinsically accrued to them, be it less or more.

But the Pugnacious, to evade the stroke of our *Dilemma*, will make any bold shift, and

though

though they affront their own faculties in saying so, yet they will say and must say, that the *Planets*, *Heavens*, *Angels* and *Men* are without motion of themselves, although they will say in spite of me, that part of the matter is self moving.

But to this I Answer, that first, this Evasion of theirs is not so agreeable to experience, but so farr as either our sence or reason can reach, there is the same matter every where: For consider the subtle parts of matter discoverable here below, those which for their subtlety are invisible, and for their activity wonderfull; I mean those particles that cause that vehement agitation we feel in *Winds*. They in time loose their motion, and become of a *visible* vapours consistencie, and turn to *Clouds* then to *Snow* or *Rain*, after haply to *Ice* it self; but then in processe of time, first melted into Water, then exhaled into Vapours; after more finely agitated, do become *Winde* again: And that we may not think that this reciprocation into motion and rest belongs only to *Terrestriall particles*; that the *Heavens* themselves be of the same matter, is apparent from the *Ejections* of *Comets* into one *Vortex*, (as you may read in the Methodically Learned Mathematician Mr. John Gadbury his Book of Prodigies,) and

the

the perpetuall rising of those spots and Scum upon the face of the *Sun*.

But secondly, To returne what is still more pugnant: This matter that is self moved, in the impressing of motion upon other matter, either looses of its own motion, or reteyns it still intire, if the first, it may be dispoyled of all its motion: and so that whose immediate nature is to *Move* shall *Rest*, the entire cause of its motion still remaining *viz* it self: which is a plain contradiction, if the second, no meaner an inconvenience then this will follow, that the whole world had been turned into pure *Æther* by this time, if not into a perfect flame, or at least will be in the conclusion, to the utter destruction of all Corporeall Consistencies, for, that these self moving parts of matter are of a Considerable copiousnesse, the events does testify, they having melted almost all the world already into *Suns*, *Starrs* and *Æther*, nothing remaining but *Planets* and *Comets* to be dissolved: which all put together scarce beare so great a proportion as a Cherry to the Ball of the Earth, wherefore so potent a principle of Motion, still adding new motion to matter, and no motion once communicated, being lost (for according to the Lawes of motion, no body looses any more motion

then

then it communicates to any other) it plainly follows, that either the world had been utterly burnt up ere now, or will be at the end of every seven thousand years, which is a lesse time to come than that which is past: let us passe to the Harmony of the Aspects of Starrs.

Chap. VI.

Of the Harmony of the Aspects of the Planets, and how they do transfer their received Light and Vertue downwards: of Intentions and Remissions by Configuration of Starrs: and how the Light of the Starrs passeth unto all parts, and the Aireall Spirits to us by them.

I Grant that in all Scituations the *Starrs* send forth their beams into all the parts of *Heaven* and *Earth*, which they behold, as may be argued out of Sr. *Christopher Heydon*, in defence for *Astrology* and discourses by means whereof, the beams and lines of true motion in every two *Stars* do retaine a mutuall respect one to another, and so do evermore intercept some Arke of *Heaven*, and concur

concur at some Angle of the Earth, which may seem to make an Aspect among themselves: yet nevertheless all the Antient and Moderne *Astronomers* following nature for their guide, have heretofore regarded these few configurations only, being but five in all, namely, the *Conjunction*, *Sextile*, *Quartile*, and *Opposition*; amongst which although the first do not commonly go for an Aspect, because every Aspect is reputed a proportioned distance between two or more Starrs; yet nevertheless seeing a certain position of the *Starrs* in the *Zodiack* is rather considered in this position, then any diversity of place, and that the enumeration of the Aspects ever beginneth from the Conjunction: Therefore as well in respect of this Analogy, as of the received use, it may not be secluded out of the number of Aspects, especially knowing that the Beames of the Starrs are as well extended upward and downward as obliquely & Collarterally: & by these beams are those *Idea's*, which originally proceed from God gradually imparted to the Aire, and from the air to the matter daily, by the help of the soul of the world, for the *Anima Mundi* hath in the fixed Starrs her particular forms or Seminal Conceptions answerable to the *Ideas* of the Divine minde: of this you

shall

shall be better satisfyed in the following discourse.

Now if any man desire to know my reasons, why I observe these distances and Arks assigned unto the Aspects, as of more vertue then any other, surely the answer is easy, seeing nature it self every where, both in the motions and effects of the heavenly bodies, as also in other Arithmeticall, and Geometricall respects, chiefly celebrateth these very proportions with a Singular prerogative, Nature hath as it were first allured us to observe the Aspects by speciall tokens or secret marks in the motion, and by them we know the Nature of the Native, in Body & Spirit.

Agrippa speaking hereof, thinketh they were first induced hereunto by observing the severall illuminations or ages of the *Moon*, for that when she is new, horned in her quarters, gibbosity and fullnesse, her formes are still changed at these proportioned spaces from the Sun.

Besides which, it is not to be passed in silence, which others have more particularly noted, then in her Annuall Revolution, she is still found about the *Trine* of her own place in the beginning of the former year.

Neither have other *Philosophers* failed to note, how Nature poynteth (as it were with a sun-

finger) particularly unto every configuration; that we might observe how the *Angels Ascend* & *Descend*, & consider the motions of the other Planets. For thus *Avenroes* wittily affirmeth the two inferiour *Planets* in their stations to observe the Arke proper to a square Aspect. *Ptolomy* likewise with him as skillfully commendeth unto us the observation of the △ by the stations of the three superiour *planets*. But above all, it cannot be considered without deep admiration, how nature hath singularly nobilitated all the Aspects in the motions of *Saturn* and *Jupiter*; for as their Conjunctions are rare, and but once in twenty years; so hath nature evermore disposed these Conjunctions in the most memorable places of the *Zodiack*, that is onely in such *signes* as behold one another in an *equaliter*, *Triangle* inscribed; for between any two Conjunctions of *Saturn* and *Jupiter*, there are 19 *Ægyptian* years, 318. dayes and 13. houres, in which time those Planets are moved from the place of their Conjunction and Signes, and almost three degrees, which accesse of three degrees is the cause why after Conjunctions, they passe from one Triplicity to another, and one Triplicity continueth 198. equal years 265. dayes (the intercalary day of every four year omitted) and ten hours.

houres. But the Revolution of all the Triplicities is finiſhed, but onely once in 794. equall years, 339. dayes, and 16. houres, or elſe in 724. *Julian* years, 133. dayes, 16. houres; the double commeth to 1588, which number of years they are thought to have reſpected, that imagined the year 1588. from the birth of *our Lord and Saviour Jeſus Chriſt*, would have been ſo fatall. From hence therefore it is, that not without cauſe, they are called great Conjunctions; as you will finde by the great changes and cruell influence of them about the years 1663, 1664, 1665, 1666, 1667, 1668, 1669. theſe years are likely to be troubleſome; but all lyeth in the power of Almighty God; I may not tell you what ſhall particularly happen in the world, to *France* firſt, *&c.*

They abide thus in one Triplicity almoſt 200. years, and not finiſhing all the Triplicities of the Zodiack in much leſſer than 800. years; not having therefore reiterated all the Triplicities eight times ſince the beginning of the world. Neither are the other Poſitions of the *planets* to be neglected; for if any man will take the pains to obſerve when *Saturn* and *Jupiter* do behold one another with a Square or Oppoſition Aſpect, they ſhall evidently perceive that they ſtill

carry

carry such a regard unto the Signs or places of their precedent Conjunctions, as ever more they irrediate the one and the other with a Sextile, Quartile, Trine or Opposition Aspects: And now this shall suffice to shew how every thing receives the virtue, influence and nature of the Stars and Planets; and thus you see the reason why one hearb bears a white flower and another a red, &c. The corruption of the Ayre and Earth changes the colours and kindes of Plants, and their seminal forms; and these influences of the Stars send down several souls of Brutes, into various bodies, &c.

And now in a word, to confirm the same by their virtue and effects: First, The *Physitians* are taught by experience, that the Crisis of all sharpe diseases have a notorious and most memorable simpathy with all these five configurations of the *Moon*, to the place of her being in the beginning of the sicknesse: Thus also you see the Seas themselves in their Tides to dance as it were after the motion of the *Moon*, while their Spring and highest floods alwayes comes with her Conjunction and Opposition to the *Sun*, as their Neaps and lowest Tides doe likewise respect her Quarters; and as memorable a thing it is, that the Seas in their daily flowing and

ebbing

ebbing upon every Coaſt, have ſtill a conſtant reſpect onely to ſuch *Azimuthal* circles as are in a *Quartile* poſiture when the Moon paſſeth by them, it is more manifeſt then that I need to inſiſt upon it, that the Sun it ſelf ſeemeth greatly to reſpect the *Quartile*, in that he moderateth the viciſſitudes of foure quarters of the year by his ingreſſe into the four Æquinoctial and Tropical points.

But now to deſcend to other ſpeculations more miſticall then theſe, it is not amiſſe to begin with the Arithmeticall Obſervation, which the *Roſie Crucians* make of the Number of Signes agreeable to the Aſpects; 1, 2. 3, 4. 6. anſwering in order to the *Conjunction*, *Sextile*, *Quartile*, *Trine*, and *Oppoſition*, for theſe numbers only, and none other, will devide the *Zodiack*, conſiſting of twelve ſignes, for which reaſon, they make them the only aliquate parts of a Circle. Thus alſo the Famous *Ptolomy* addeth not a little to the dignity of theſe irradiations, when he firſt obſerved the *Geometrical* proportion, which the ſubtenſes of every of theſe Arks do retain in power to the Diameter of a Circle, as every man may read in the *Quadripartite*, others again, with no leſſe ſubtlety, have obſerved, that amongſt all Regular or ordinate figures that may be inſcribed in a Circle, though

the same be infinite, there are none whose sides and Angles carry away the prerogative both at the Circumference and Center, but those whose sides and Angles are answerable to the subtenses and Arkes of their Aspects:

For thus amongst all ordinate Plains that may be inscribed, there are two whose sides joyned together have preheminence to take up a Semi-Circle, but only the *Hexagon*, *Quadrate*, and *Æquilaterall Triangle*, answering to the *Sextile*, *Quartile*, and *Trine*, irradiated the subtence thereof, of a *Sextile* Aspect, consisteth of two signes, joyned to the subtence of a *Trine*, compoled of foure, being regular and æquilater, take up six signes which is a compleat semicircle; in like manner the sides of a quadrate inscribed, subtending three signs twice reckoned, do employ likewise the Mediety of a Circle, and what those Figures are beforesaid to performe, either doubled or joyned together, may also be truly ascribed unto the opposite aspect by it self, for that the Diametrall Line, which palleth from the place of Conjunction to the opposite point, divideth a *Circle into two equal parts, the like whereof cannot be found in any other inscripts.* For example, the side of a Ruler

Pentagon

Pentagon subtended 72, degr. of an Octagon, but 45. the remainder of which Arks, *viz.* 108 and 135. gr. are not subtended by the sides of any ordinate figure.

We will in order shew you the *Harmony* of *Beams*, and how the *Seminall formes*, *Soules* of *Brutes*, *Humane Soules*, and *Spirit* of *Nature* glides down by them; Now the subtenses of these Aspects be the same with the sides of the fore-remembred inscripts, and do onely therefore take up the circumference of a Circle: So it is evident, that the angles at which they concur, be the same wherewith the ordinate plains take up the whole space about the Centre; for if we consider the angle of a Sextile at the Earth, it is all one with that of an equilater triangle, consisting of 60. gr. and containeth $\frac{1}{6}$ of a right angle, but six times $\frac{1}{6}$ of a right angle makes four right angles; where six Sextiles equal to six equilater Triangles fill the whol space about a Point, which is equall to four right angles.

Secondly, Every angle of a Quartile is a right angle, and all one with the angle of a rectangle Quadrilator figure; wherefore foure of them fill a whole space, and this is the reason that every Man, Woman, Monkey, Ape, Mare-man, Mare-maid, and all other living Creatures differ one from another;

You seldome see two things of any kinde in the world a like one another, that you could not know them if they stood before you; Observe how that there is nothing upon the land, but it is also in the waters, of all manner of living Creatures, the reason proceeds from the Radiation of Stars, *&c* but to my purpose.

Thirdly, The angle which two Stars in a Trine make at the Centre of the world, is measured by an angle of 120. gr. and so equall to the angle of a regular *Hexagon*, consisting of a right angle, and of ½, of a right angle; and therefore taken three times maketh four right angles: Wherefore three equilater *Hexagons*, or three Trine Aspects, doe also fill the whole space about the Centre: To which we may not improperly add the Opposite Aspect, consisting of two right angles, and therefore doubled, shall perform the like Office with the rest.

Any other figure of many angles, however joyned together at the angles, shall either want of four Angles or exceed them; for example, the angle of *Pentagon* containeth a right angle and ⅕ more; wherefore three such angles placed about a point, shall fall short of four right angles by ⅕ of a right angle, as on the other side; four such angles shall

ſhall exceed four right Angles ;

Theſe ſpeculations therefore conſidered, it were ſenſeleſſe to imagine, that Nature hath ſo many wayes honoured theſe irradiations of the Stars in vain, and admoniſhed us to a ſpecial regard of them by ſo many rare and ſecret Obſervations both in the motions of the Planets (as you heard before) and alſo in their effects and proportions; if they were not indued with more virtue than others; wherefore it hath no leſſe exerciſed the learned Dr. *Ward*, Mr. *Tho. Heydon*, Mr. *More*, and *Eugenius Theodidactus*, to finde out the reaſon, why theſe few Configurations, ſelected out of an infinite number, ſhould be indued with ſuch eminent efficacy. Neither as yet hath any reaſon been invented, with more applauſe for the probability thereof, then theſe proportions; *The learned Knight*, Sr. *Chriſtopher Heydon*, demonſtrates whereof, the Aſpects are before ſhewed to conſiſt, and they are the ſame which are found in *Harmonical Concords*.

For which cauſe, it is alſo thought no leſſe probable, that the light of the Stars in theſe proportioned diſtances, ſhould powerfully affect the matter of ſublunary things, then that the like Geometrical Symmetry in ſounds and voices ſhould paſſionately ſtir up

the ſenſe of the hearer. For to confeſſe the truth, ſo hath the admired providence of Nature ordained throughout all her works, that where due proportion is not wanting, there ſhe never faileth to endue all her effects with ſuch height of perfection, that the ſame becomes evident to the eye of every man: And from hence it is even in Artificial compoſitions alſo, as in Medicines; we know thoſe onely to be moſt kinde and ſoveraign which obſerve a competent ſymmetry or temperature of the Active and paſſive qualities; with good likelihood therefore, and appearance of truth do moſt of the learned with *Hobs*, Dr. *Barlow* of *Queens*, Maſter *Merc*, and Mr. *Fisk*, reſolve the onely cauſe of this efficacy from *Harmonicall proportion*.

And more clearly to expreſſe this ſimilitude or affinity between the proportions of Aſpects, and the like diſtances obſerved in the Muſical Concords; we muſt underſtand (beſides what we have ſaid before) that all *harmony* whatſoever ſpringeth originally from three ſuch terms of numbers, as reſpect each other in ſuch ſort, that ſtill their differences retain the ſame proportion that is found between the extreams. For example, in theſe three numbers 6, 4, 3. (anſwerable to the ſignes of the ☌, △, & □ configurations)

figurations) here it is evident, if we compare the extreams with the mean, that two shall be the difference betwixt six; the first and four the second, and three the third number.

But two is double in proportion to one, therefore six the first number respecteth three, the third number with the like proportion. The Analogie of which proportions, as is before remembred, is found to be the fountain of all musick (as you heard before) rising originally from these three simple concording distances, which by the Musicians are called (as I have writen before) namely, Diapente, consisting of a sesquialter proportion, as six to four; or which is all one of three to two Diatessaron of a *sesquitertia*, as foure to three; And lastly, Diapason consisted of a double proportion, as six to three, or two to one; and is as much in value, as both the two first distances and proportions put together.

For a *Sesquialter* added to a *sesquitertia*, according to the art of Proportions, doe produce a Diapason, or double proportion; such as is found between the former extreams compared together, *viz.* six and three, and in like manner, by comparing the Diapason with both these his parts, that is, with the

sesquialter

ſeſquialter and *ſeſquitertia*, according to the uſuall manner of ſupputating proportions, we are brought to the two other compounded, or imperfect concords, ſo conſtituting the five firſt and natural diſtances in Harmonical mixture, which afterwards, as they be diverſly mixed between themſelves, produce infinite variety of all kinde of melody.

After the ſame manner fareth it with the light and influence of Heaven: For although anciently there be but five irradiations obſerved, as moſt apt to action, namely, the ☌, ☍, △, □, & ✶; yet nevertheleſſe there is nothing more ſure, then that by the Harmonical mixture of theſe proportioned beams, the generation and corruption of all living things in the Aire, Earth, and Water, *viz.* Men, Beaſts, Fowle, Fiſhes, and creeping things and Plants of this mortal world, are infinitely varied; For Children cry as ſoon as they are born, *&c.* And you ſee in ſeveral forms and ſpecies according to their kindes great differences; wherefore as the force of all Harmony, ſo likewiſe the effectual reaſon of all action in the influence of the ſtars, is properly deduced from the foreſaid ſemmetry of theſe diſtances; And therefore more fully to illuſtrate, that the angles of the Aſpects, compared between themſelves, con-

concur with these Harmonies of Musick, it will be no hard matter, if that which hath been often repeated before be called to minde.

As that first, the Stars in an Opposite or Diametral Aspect are disjoyned by the space of two right angles, which are measured with the Ark of six signes, or 180. degrees of circumference; and that the Trine consisting of four signes, or 120. degrees is in value one right angle and ⅓ of a right angle: also that the Quartile taketh up one intire right angle, and is subtended with the Ark of three signes, or 90. degrees. And lastly, that the Sextile is constituted but of two signes, or 60. gr. which is ⅔ of a right angle; which being thus, if we now so compare the two right angles of the Opposition taken together with the angles of the rest of the Aspects; if either the Trine be placed between the Opposition and the Quartile, or the Quartile between the Opposition and the Sextile; you shall finde either way three numbers, which admit all the laws of harmonical proportions; Sr. *Christopher Heydon* hath so well demonstrated this, that I need not further explain my minde; *For his Hypothesis salves this Phænomena*, where to let the rest passe, as plain enough of it self, by that which

which is written before: You are further to note, that the Oppoſition compared with the Sextile, hath a triple proportion to the ſame, compounded of a double and ſeſquialter proportion, as Diapente with Diapaſon in Muſick is, and ſo is found no ſimple or perfect Aſpect: but exactly anſwerable to B. flat; the firſt imperfect or compounded concord in Muſick being a ſixth from G. ſol, re, *ut*, which nevertheleſſe in ſome reſpects is after a ſort eſteemed perfect; becauſe it uſeth the ſame diviſion compared to D. ſol, re, that the perfect concords do; For it is half a fifth, and ſcituate in the middle between Γ *ut* and *D.* ſol, re, as alſo the Sextile compared with the Trine is a juſt half thereof, which before hath been ſhewed in a ſeſquialter proportion to the Oppoſition, as *D.* ſol. re is to Γ ut, and therefore exactly agreeable to a Diapente in Muſick, which the rather I here note, becauſe you will have ſome uſe thereof afterward in obſerving, how ſpirits or Genii ſlip down by other beams, not formerly obſerved, and theſe our beſt Aſtronomers and Mr. *John Gadbury*, Mr. *Wing*, marke new Aſpects. And thus much ſhall ſhortly ſerve for the *Theory* or *Philoſophicall* ſpeculation of them that aſcribe to the efficacy of theſe irradiations or the *Harmonicall proportion*, which

is

is found between them: Wherefore *seeing these Learned Gentlemen admit them into Astrology*, they shall then carry the same mutual respect one towards another, which the aforesaid *Harmonicall concords* do retaine between themselves, what wonder is it if nature in her operations, as well by *Lights* as by sounds admitted no other Symmetry, but that which is derived from these proportions, rejecting all other as irrationall and discordent.

I shall next lay down some Reasons, why the aforesaid *Harmonicall* proportions are so effectuall, drawn from the Symmetry of the world, being the same that is found between the five regular bodies inscribed one within another, why in the infinite variety of sounds and lights, these only should consent most sweetly in musick, sending down souls so merily to the *Moon*, and from thence they come down sadly to the belly and Matrix of the *Earth* in prolific spirited *Winds* and *Waters*, and be effectual in the operations of nature: Neither hath any man herein endeavoured with more probability to give satisfaction unto the learned then *Des Cartes*, who having wittily laboured to demonstrate, that God in the creation of the world hath observed the same proportion in the magni-

tude

tude and distance of the *heavenly spheres*, which is found in the regular *Solides*, which (as *Geometry* teacheth) have their originall from the ordinate plains: In the end concludeth with good propability, that the *Heavenly* motions shall then consent sweetly, and Co-operate strongly together, when the nature of these sublunary things, indued (as he supposeth) with a sensitive or knowing faculty, apprehendeth the beams of the *Stars* to observe that respect in their concurrence at the Center of the *Earth*, which answereth unto the ordinate Plains, from whence the Regularity of these proportions is derived, as the impressed Characters of that *Symmetry*, which God is said to have used in the Creation of the world it self.

So supposing, that as often as the nature of anything meeteth with these proportions, it exerciseth it self as it were by *The Idea*, which it alwayes retayneth, and that in such sort, as what it doth but ordinarily and slackly at other times, it performeth now much more effectually, and as it were with extraordinary diligence: Nor (saith) Sr. *Christopher Heydon*) that these proportions work any thing of their own vertue, but of their *Idea's*; for in musick it is neither the sounds, neither the proportion of the concords,

cords, that work any thing of themſelves, or beget any delightfull humour in a man, but the *Genius* approaching to the Inſtruments of ſenſe firſt, carrieth the ſounds inwardly and entertayning it, there valueth their proportions; and (finding the ſame good and *Geometricall*) laſtly exhilirateth it ſelf, and moveth the body, wherein it is as with an Object, wherein it taketh delight.

I will as perſpicuouſly as I can deliver that which my ſelf have further conſidered, as the reaſon why theſe beams ſhould be more effectual than others, to let down and ſhed ſome ſecret influx of ſpirit; And you muſt know, that there is no difference between the *Stars* and their *Orbes*, but that the *Star* is *Denſior pars ejuſdem*, and as the *Stars* differ one from another in motion, magnitude, colour and vertue, ſo likewiſe thoſe parts of *Heaven*, not onely admit, but ſend down the like variety of nature and qualities; The Conjunction and Oppoſition are the moſt potent and powerfull Configurations of all others, in their union of Beams, as is evident in this figure; where you ſee the Beams as well incident as reflected to be united, according to Sr. *Chr. Heydons* Hypotheſis, let *A.* be in Conjunction here with *B.* it is firſt manifeſt, that all the Beams flowing from

C.

G and E, the points of touch in the circumference of A shall unite themselves with the Beams that are sent from B. to C; the Centre of the world: Secondly, you are also to observe, that in this case onely, the Beams onely of A. C. or B. C. come from the Centre of the Stars, reflected into

into it self, as being onely perpendicular: Whereas those Beams which are sent from the points *E.* and *G.* make an acute angle at *C.* and do therefore reflect the one into the other at equal angles, as *G. C.* reflecteth from *C.* to *E.* and *E. C.* from *C.* to *G.* Last of all, the *harmony* that hapneth in Oppositition, is manifest without more circumstance, where the Beams sent from the opposite points make but one streight line, as *G. F.* and *E. H.* in this Figure; except in cases where the Earth is bigger than the *Star* in Opposition, for there without latitude, the union of their beams must needs be hindred by interposition of the Earth: for which cause it is especially here to be remembred in the Conjunction of the two inferiour Planets with the *Sun*: That if this happen in the *Apogæa* of their *Epicycles*, their Conjunction shall not be of that efficacy or force, as when they are in *Perigæa*, because according to the *Hypothesis* of *L. Vendelin*, they being above the *Sun*, and the *Sun* much bigger then they; the *Sun* shall return all their beams to themselves from the Earth; so that their union by this means shall be interrupted and frustrate.

In like manner, in my Contemplation for help in the Configuration of the Sextile and Trine;

trine; I found that which did reſonably give me contentment by diſcourſe with Mr. *Tubb* the Aſtrologicall Fencer, becauſe in the concurrence of their Beams at the Earth, I found a mutual reflection of the one into the other; and ſo an union by reflection.

The G[illegible]ir that ſend down the influences are written in the outmoſt circle of all, and let

let us now admit *A. B. C.* to be three Stars, *A.* and *B.* in a Sextile Configuration; *A. C.* in a Trine; then for so much as *B. F.* the Beam incident of [illegible] extile, falleth obliquely in respect [illegible] *F.* and maketh an acute Angle therewith, it is evident to those that have any mean understanding in the Opticks, that *B. F.* shall reflect to *C.* and so be united to *C. F.* the incident of the Star *C.* which is in a Trine Configuration with *A.* as also *C. F.* shall for the same reason reflect to the Star in *B.* and be likewise united with *B. F.* the incident of the Star at *B.* Behold here by the way, the grounds of that familiarity which *Phroates* the Indian Prince, noteth in these Arks of Heaven, when he considereth the Position apt for the *Aphetæ* of life, or the Houses of the Figure; and thus far have I pursued the Harmony and vertue, which is found in the Aspects; But when I come to consider of the Quartile, whose Beams onely cut each other *ad angulos rectos*, and so reflect into themselves; after much deliberation with my self, finding all aid of the Opticks to faile, I was forced with *Severinus* to say, *Ingenuè fatebimur causam talis effectus non demonstrare non posse: Id tamen verissimum esse tam diuturna observatione Comperatum habemus, ut ea de re dubitare pudeat.*

Wherefore recounting with my ſelf ſome of thoſe ſpeculations before remembred, and ſpecially that Theorem of *Archimedes*, which prove the angles of the Sextile, Quartile and Trine to be onely proportionable in taking up the Centre of the World; the more I conſider thereof the more I find my ſelf confirmed; that the myſtery or ſecret of theſe Configurations, is drawn from the *Elements of Spirits*, and reſt chiefly in this, that theſe onely irradiations, and thoſe that are derived from theſe, are proportional unto all partile matter, and therefore more effectual.

For that theſe Irradiations onely are every way proportionable is before proved, whether you reſpect the taking up of the circumference, the power and proportion of their ſubtenſes unto the Diameter; or laſtly, and principally, the occupying of place at the Centre of the world; which prerogatives ſeeing no other Arks, Subtenſes or Angles do enjoy: Therefore I conclude theſe above all others to be proportional unto the whole Syſteme of the world; for that is truly ſaid proportionable, which is neither defective interrupted, nor redoundant; but ſuch are the Arkes, Subtenſes and Angles of thoſe Irradiations, and none other: *Ergo*, Theſe and none other are proportionable.

Now

Now as that which is defective, and wanteth proportion, leaveth the Action fruſtrate, and without Effect.

So that which on the other ſide offendeth in exceſſe, muſt incur the contrary fault, and over charge that which either Nature or Art intendeth; whereby of neceſſity it will follow, that there being no defect, nor exceſſe, but an equal and juſt mixture of the influence of the *Stars* in theſe irradiations; theſe onely ſhall be apt and convenient to produce agreeable effect in the matter of all *ſublunary* things. For it fareth in theſe *Effects*, which are produced by the mixture of *Etherial Fire*, *Idea's* and *Anima Mundi*: when their light and influence comes into the *aire*, as with the *Chymicall Doctors* in their operations, where the defect of heat produceth nothing: as on the other ſide, exceſſe doth either by ſublimation, eruption, vitrification, breaking the veſſel and the like, deſtroy the work.

And to make it yet clearer, how the beams of any *Starr* do proportionally take up the centre of the world, whereas, in that which went before, I have only ſhewed, how the points of thoſe ordinate plaines, whereunto theſe configurations have been compared, often reiterated, do take up place; I will ſet

forth next, how the beams of any two Stars in any of the former configurations ſhall take up more ſpace, then that which is comprehended between their incidents or beams of true motion; and how by their beams, either incident reflected, or oppoſite, they do poſſeſſe, and take up the whole centre of the world.

at an instant with proportionable angles, for evident demonstration whereof (as our manner is) is concerning Conjunction and Opposition (whose force rather tendeth upon union then proportion,) I need no further labour, then to referr the Gentlemen, to the view of the last figure but one, where they may see the united beams of such Stars as are in Conjunction and Opposition to surround the center, and all elementary matter whatsoever subject unto the *Actions of heaven, and the ten lights that stand upon the eternal, rich Fiery Tapestry, spread under the throne of God and the Idea's of his Divine Mind.*

And so for the Quartile, whose beams incident and opposite, traverse the centre of the world at foure right angles viz. A F. G. G. F. I. A. F. H. and H. F. I. seeing foure points of a rectangle quadrilater figure hath been before proved to imploy place; I likewise need no other proof then the Gentlemen will in the last figure; consider how these foure right angles move by one quartile and take up the centre of the world. But concerning the Trine or Sextile, although the like be evident enough to any of mean skill, yet nevertheless there are some other speculations which require a word or two more, for in the last figure suppose two starrs A. and

B. Irradiate the earth with their Sextile beams, by various *Spirits* or *Genii* according to the place of Heaven; from whence theſe Aſpects are darted, for you ſhall know the *Genii* may vary oftener then the wind and weather, and although it be true, that by the protracting of the oppoſite Beam from F. to D, the centre of the whole world ſeemeth uſed with proportionable angles B. F. A. being ſubtended by the ark of 60. which is before declared to be the angle of an ordinate æquilater triangle, and ſo leaveth the outward angle B. F. I. equall to the Angle of an ordinate *Hexagon*, ſubtended hereby the ark, 120, which is the ark of a Trine; the like being alſo underſtood of the angles made by the oppoſite beams adverticem, yet nevertheleſſe you are here further to conſider, how the incident Beam of B. *viz.* B. F. reflecteth unto C. and ſo taketh up the whole ſemicircle A. B. C I. with three ſextiles, viz. A.F.B. B. F. C. and C. F. I. In like manner, if you conſider C. to be in a triangular Configuration with A. you ſee that as the oppoſite beame of A. *viz.* F. I. maketh a Sextile with the incident beame of a Starr at C. *viz.* C. F.

So *C. F.* being the beam incident of the Star *C.* reflecteth alſo to the point *B.* and ſo maketh

maketh the ſame three Sextiles, wherewith the whole Semicircle is taken up; as is before demonſtrated: Wherefore this may ſatisfie the indifferent, how any two ſtars in any of theſe Configurations doe proportionally poſſeſſe the whole Centre of the world in the ſame moment without reiterating the ſame angle: Some able Artiſts have added unto theſe former Aſpects three more *viz. Quintile* conſiſting of 72. degr. the *Biquintile* of 144. deg. and the *Seſquiquadrate* of 135. degr. ſo making eight Configurations anſwerable to the eight Conſonant ſtops in a *Monochord*: Neither dare I for my part contradict theſe new additions, For having made triall as well in the ſpeculations of the weather and meteors, as in the accidents of *Nativities*, I dare boldly affirme, that there have divers events and effects concurred with theſe new configurations, for which without theſe Conſiderations, you can finde as yet no reaſon for this their Obſervation.

For as in *Muſick* there be but three perfect concords, viz. the diapaſon, diapente, and diateſſaron: ſo in the *Harmony* of the *Beams*, by which the *Genii* come down, there are but three perfect aſpects anſwerable to the *Harmony* of the *Heavens, Spheres and Planets*, Namely,

namely the oppoſition, the trine, & the quartile, the ſextile being accounted, and ſo proved, to be but an imperfect Aſpect anſwering exactly to B. flat, the firſt among the imperfect or compounded concords; wherfore conſidering that the firſt three perfect concords are found to have their perfect aſpects anſwerable unto them, and that B flat being an imperfect aſpect, this made ſome *Gentlemen* ſuſpect that the *Harmonical proportions* conteyned in the ſame *Monochord* might alſo have their aſpects *viz.* the Quintile, Biquintile, and ſeſquiquadrate anſwerable unto them; and thus have I hunted through the heavens and traced the *Idea's* or *lights* of God through the *Sun*, and followed the *Genii* from their *Limbus*, *a ſphære of pure ethrial Fire*, through the *Moon and Aire* to the prepared matter of the Earth, in which God hath ordained to incorporate them, and now let no man therefore take occaſion to callumniate Aſtrology, becauſe a Gold chaine drew *William Lilly* to flatter the King of *Sweden*, *&c.* I intend not in this place to Apologize for that noble and admired Art: But to demonſtrate the *Harmony* of the *Macrocoſme* and *Microcoſme*; thus I have paſt cleerly through the *Harmony* of the *Beames* or influence of the *lights* and *aſpects* of the *planets*; and here I come

come to unite the *Genius* to the *body*, &c. but first I shall shew you the differences of *Genii*.

Chap. VII.

Of Seminal forms, *of* Souls of Brutes; of the soul of Man, *and how they differ in Nature one from another, and how the soule of a man differs from an Angel.*

HAving now followed the *Genii* to the *Earth*; I shall enumerate *four kindes of them, viz.* The λογοι σπερματικοι, or *seminal forms*, the *soules of brutes*, the *Humane soule*, and that *Genius* or *spirit* which actuates or informs the *vehicles* of *Angels*. For I look upon *Angels* to be as truly a compouud being, consisting of *Genius* and *Body*, as that of men and brutes: Their existence I shall not now go about to prove, for I have done that already in my Book, *The Temple of Wisdome*: My present deligne is to demonstrate to you the *Harmony* of the *Macrocosme*, & *Microcosme* & how

the

the *ſoul* of the one enters into the body of the other; and the difference of *Genii*; and to expound or define the notion of theſe things, ſo far forth as is needfull for the evincing that they are the *Ideas* or notions of things which imply no contradiction or impoſſibility in their Conception; which will be very eaſy for us to performe: the chief difficulty lying in that more generall *Idea* of a *Spirit*, &c.

Now this generall *Idea* can be contracted into kindes by no other difference then ſuch as may be called peculiar powers or properties belonging to one Spirit and excluded from another, from whence it will follow, that if we deſcribe theſe ſeverall kinds of *Genii* by immediate and intrinſecall properties, we have given as good definitions of them as any one can give of any thing in the World

I will begin with what is moſt Simple, the *Seminall formes of things*, which for the preſent deciding, nothing of their exiſtence according to their *Idea Poſſibilis*, we define; *a ſeminal form is a created ſpirit, organizing duely prepared matter into life, and vegetation proper to this or the other kind of Plant*, it is beyond my imagination what can be excepted againſt this deſcription, containing nothing but what is very

very coherent and intellible, for in that it is a ſpirit, it can move matter intrinſecally, or at leaſt direct the motion thereof: But in that it is not an omnipotent ſpirit, but finite and created; its power might well be reſtrained to duely prepared matter, both for vitall union and motion; he that hath made theſe particular *ſpirits*, varying their faculties of vitall union according to the diverſity of the preparation of matter, & ſo limiting the whole comprehenſion of them all, that none of them may be able to be vitally joyned with any matter whatſoever, and the ſame firſt cauſe of all things, that gives them a power of uniting with, and moving of, *matter duely prepared*; may alſo ſet ſuch laws to this motion, that when it lights on matter fit for it, it will produce ſuch and ſuch a plant, *viz.* it will ſhape the matter into ſuch figure, colour and other properties, as we diſcover in them by our ſenſes; this is the firſt degree of particular life in the world, if there be any purely of this degree particular; but now as *Plato* has ſomewhere noted, the eſſences of things are like numbers, whoſe ſpecies are changed by adding or taking away an unite

Add therefore another intrincicall power to this of *vegetation*, *viz. ſenſation*, and it becomes

comes the *Genius* of a *Bruit Beast*. For in truth the bare substance it self is not to be computed in explicite knowledge, it being utterly in it self unconceiveable; and therefore, I will only reckon upon the powers, *A subject therefore from whence is both vegetation and sensation is the generall Idea of the soule of a Beast*, which is distributed into a number of kindes (as you shall see in the next chapter all in order) the effect of every intrinsical power being discernible in the constant shape and properties of every distinct kinde of brute creatures.

If we add to *vegetation* and *sensation reason* properly so called, we have then a setled *Idea* of the *Genius* of *man*, which I shall more compleatly describe thus, *A created spirit* or *Genius* indued with sense and reason, and a power of *organizing terrestriall Matter into humane shape by vitall union therewith, and herein* alone, I conceive does the *Genius* or *Soul* of an *Angell* differ, (for I take the boldnesse to call that soul, whatever it is, that has a power of vitally actuating the matter) differs from the *Genius* of a *man* in that the *Genius* of an *Angel* may vitally actuate *an aireal* or *æthereal body*, but cannot be borne into this world in a *Terrestriall one*.

An *Angelicall soul* is very intelligibly described

ſcribed thus, *A created ſpirit indued with reaſon, ſenſation and a power of being vitally united with, and actuating of a body of aire or æther only, which power over an aëreal or æthereal body*, is very eaſily to be underſtood by my *Wiſe mans Crown*, in the third Chapter; for it being there made good, that union with matter is not incompetible to a *Genius*, and conſequently not moving of it, nor that kinde of motion in a *Spirit* which we call contraction and dilatation; theſe powers if carefully conſidered will neceſſarily infer the poſſibility of the actuation and union of an *Angelical Genius*, with an *Ætherial* or *aiery body*: *Plato* writes of other *Orders* of *Spirits*, or *Immateriall Subſtances*, as the Νόες and Ἔιδεα, But there being more ſubtelty then either uſefullneſs or aſſurance in ſuch like ſpeculations, I ſhall paſſe them over at this time; having already irrefutably made good, that there is no incongruity, nor incompoſſibility comprized in the *Idea of a ſpirit*, or incorporeal ſubſtance.

But there is yet another way of inferring the ſame, & it is the argument of *Honeſt Paracelſus*, whereby he would conclude, that there is *de facto*, a ſubſtance in us diſtinct from matter viz. our own minde. For every meer affection of property being the mode of

ſome

ſome ſubſtance or other, and reall modes being inconceivable without their ſubjects, he inferrs that, ſeeing we can doubt whether there be any ſuch thing as *body* in the *World*; (by which doubting we ſeclude Cogitation from body) there muſt be ſome other ſubſtance diſtinct from the body, to which cogitation belongs, but I muſt confeſs this argument will not reach home to *Paracelſus* his purpoſe, who would prove in man a ſubſtance diſtinct from his body; for being there may be modes common to more ſubjects then one, and this of Cogitation, may be pretended to be ſuch as is competible as well to ſubſtance corporeall as incorporeall, it may be conceived apart from either though not from both. And therefore his argument does not prove that that which does think or perceive, is a ſubſtance diſtinct from our body; but only that there may be ſuch a ſubſtance, which has the power of thinking or perceiving, which yet is not a body: And this was argued before Sr. *Ralph Freeman* Knight &c. by Mr. *Thomas Heyden* and my ſelf, who for faſhion ſake would needs ſay ſomething ſyllogiſtically; but truth needs no Crutches. For it being impoſſible that there ſhould be any reall mode, which is in no ſubject, and I clearly conceiving cogitation

tation independent, for existence on corporeal substance, it is necessary, that there may be some other substance on which it may depend: which must needs be a substance incorporeall. And thus I have shewed you the differences of Genii; and now I shall demonstrate how God by his Idea's gives life and vertue to all things in the world.

Chap. VIII.

How different vertues are infused into severall kinds of things, by the influence of the heavens, starrs and Planets.

I Might easily decline this Controversie, by pleading onely, that the entrance of the *Soul* into the *Body*, supposing her pre-existence, is as intelligible as in those other two wayes, of Creation and Traduction. For how this newly *Created soule is infused by God*, no man knows, nor how? If it be traducted from the Parents, both their souls contribute to their making up a new one; For if there

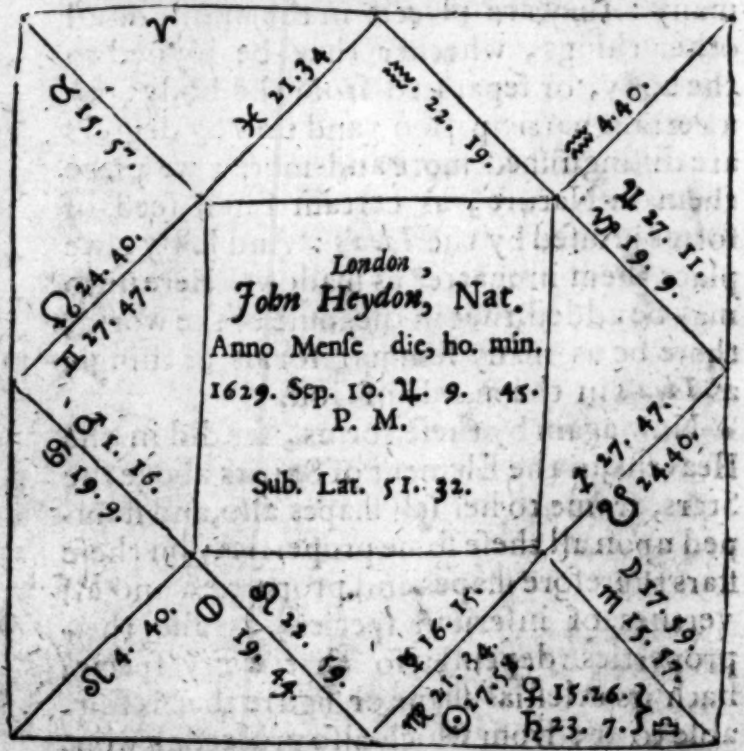
there be diciſion of part of the ſoule of the Male, in the injection of his ſeed into the Matrix of the Female, and part of the Female ſoule to joyn with that of the Males; beſides that the deciſion of theſe parts of their ſoules, makes the ſoule a diſcerpible eſſence, it is unconceivable how theſe two parts ſhould make up one ſoule for the Infant; A thing rediculous at firſt view: But if there be no deciſion of any parts of the *Soul*, and yet the *Soul* of the Parent be the cauſe of the ſoul of the Childe, it is perfectly an act of Creation; a thing that all ſober men conclude incomperable to any particular Creature. It is therefore plainly unintelligible, how any ſoul ſhould paſſe from the Parents into the body of the ſeed of the *Fetus*, to actuate and inform it; but that all inferiour bodies, are exemplified by the ſuperiour *Idea's* or *Genii*: Now we define an *Idea* to be a form above bodies, ſouls, minds, and to be but one ſimple, pure, immutable, indiviſible, incorporeal and eternal, and that the nature of all *Idea's* is the ſame.

Now all *Idea's* proceed from *God*, and are diſtinguiſhed amongſt themſelves by ſome Relative conſideration; leaſt whatſoever is in the world ſhould be but one thing without any variety, and that they agree in eſſence;

essence; least God should be a Compound Substance. *In the second place* (to be very serious) we place them in the very intelligible it self, *in the soul of the world*, differing the one from the other by absolute forms; so that all the *Idea's* in God indeed are but one form; but in the *Anima Mundi* they are many: they are placed in the minde of all other things, whether they be joyned to the body, or separated from the body, by a certain participation; and now by degrees are distinguished more and more; we place them in Nature, as certain small seed of forms infused by the *Idea's*: And lastly, we place them in matter as shadows. Here unto may be added, that in the soule of the world, there be as many seminal forms of things, as *Idea's* in the minde of God.

Now again by these forms, she did in the Heavens, in the Element of Spirits above the Stars, frame to her self shapes also, and stamped upon all these some properties; on these stars therefore shapes and properties, and all vertues of inferiour species, as also their properties depend; so that every species hath its celestial shape or figure that is suitable to it; from which also proceeds a wonderfull power of operating, which proper gift, it receives from its own *Idea*, through

the ſeminal forms of the *anima mundi*: For *Idea's* are not onely eſſential cauſes of every ſpecies, but are alſo the cauſes of every vertue, which is in the ſpecies; ſuch as have a certain and ſure foundation not fortuitous nor caſual, but efficacious, powerfull and ſufficient, doing nothing in vain.



Theſe virtues and *Genii* do not err in their

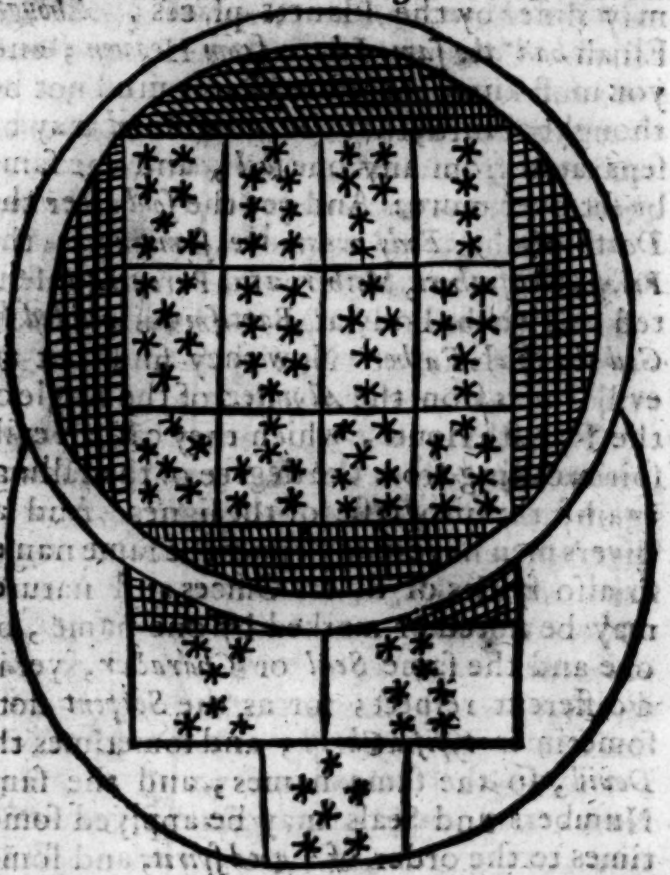
actings, but by accident, *viz.* by reason of the impurity, or inequality of the matter; for upon this account, there are found things of the same species, more or lesse powerfull, according to the purity or indisposition of the matter: For all celestial influences may be hindred by the indisposition, and insufficiency of the Matter; but I must hast the *Genii* to their Vehicles & then body them in a Terrestrial *Idea*, or a form of flesh, as followeth.

By an Example of a Figure of Heaven, 1629. Sep. 10. 45. 9 h. P.M. to finde the name of my *Genius*, I took the places of the five *Hylegians*, and making projection always from the beginning of *Aries*, & the Letters being found out, and being joyned together according to the degree ascending, make the name of my genius *Malhitiriel*, who *had upon Earth familiarity with* Elias; and many good spirits are wont too shew themselves, and be associates with the souls of them; that are purified; Examples of which, there are many in sacred Writ; as *Adam* had familiarity with the Angel *Raziel*, *Shem* the son of *Noah* with *Jophiel*,

phiel, *Abraham* with *Zadkiel*, *Isaac* and *Jacob* with *Peliel*, *Joseph*, *Joshua* and *Daniel* with *Gabriel*, *Moses* with *Metattron*, *Elias* with *Malbiriel*, *Tobias* the younger with *Raphael*, *Dauid* with *Verniel*, *Mannoah* with *Phadael*, *Job* with *Cenia*, *Plato* with *Carrel*, *Ezekiel* with *Asmael*, *Esdras* with *Uriel*, *Solomon* with *Michael*, *Socrates* with *Leuuiel*, *Gideon* with *Semiliel*, &c. And the names of *Genii* are made by *Hebrew*, *Greek*, *Chaldean*, *Arabick*, *Ægyptian* or *Latine* letters, from the degree of the Ascendent, through each degree according to the order of signes to call the letters; and what letters fall into the places of the aforesaid stars found out above, and rightly joyned together, make the name of a *Genius*; but some curious wits have conjectured, that my going to school in *Warwick-shire* amongst my *mothers friends* one while, and afterwards in *Deuonshire* amongst my *Fathers friends*, changes the Nature of my *Genius*: they are mistaken, although I have been in *Italy*, *Spain* and *Turkey*, and many other parts of the world, yet is my *Genius* not changed. For *Mercury* my Significator in *Virgo*, and *Venus* in *Libra*, give me the Nature of my *Genius*; and *Gemini* will be my Ascendent: Here they obiect again, that it falleth out, that men of a differing Nature and Fortune do often

times by reaſon of the ſame Aſcendent and name, obtain the ſame *Genius* of the ſame name: Note the Poſition of the Heavens may differ by the Planets places; *Although* Elijah *had the ſame I have from Heaven*; and you muſt know therefore, that it muſt not be thought abſurd, that the ſame *Angel* may be ſeparated from any one *ſoul*, and the ſame be ſet over more: And yet the *ſoul* after the *Death* of the *Body wears the ſame name* the *Prieſt*, *Godfathers*, *Mothers* and *Parents* conſented to give the body at *Baptiſm*, *as guided by God the chief Father*. Now they finde out an evill *Genius* from the *Almutez* of the Angle of the Twelfth Houſe, which they call an evill ſpirit, caſting from the degree of the falling, againſt the progreſſe of the ſignes. And as divers men have many times the ſame name, ſo alſo ſpirits of divers Offices and natures may be noted or marked by one name, by one and the ſame *Seal* or *Character*, yet in a different reſpect; for as the *Serpent* doth ſometimes *typifie Chriſt*, and ſometimes the *Devill*, ſo the ſame names, and the ſame Numbers and Seals may be applyed ſometimes to the order of a *good ſpirit*, and ſometimes to the order of a *bad*: And as there is *A Heaven above, ſo there is a Heaven below; and as there are Stars above, ſo there are ſtars*

below; and all that is above is also below, which makes the Harmony and agreement of the World. And this is the Figure of the Earth



in which I was born; and as you may see in my *Rosie Crucian Infallible Axomata*, how

numbers work upon the ſoul; ſo you may ſee in my three Books which were the title of *The Temple of Wiſdome*, how theſe figures work upon the body, and *Harmony* upon the whole *Animal*; And there is *a ſecret divine* power in them, as there is in Herbs and Plants that Cure Diſeaſes. Again, there are *Spirits* in the *Earth* that *vivifie* all things upon the Earth, and there is a *ſpirit* in the *water* that *cauſes the flux*, and *influx* of the *Sea*; and theſe are the *Characters* of the *miniſtring ſpirits*, which St. *Paul* ſaith, *were ſent forth to them who ſhall be heires of ſalvation*? And we read in *Eſay*, *The Angels of the Lord went forth, and ſlew in the Tent of the Aſſyrians One hundred eighty five thouſand*; And theſe *are the ſons of the Oyle of ſplendour*, we read of in *Zachary*, who aſſiſt *the Rulers of the whole* Earth: And the higheſt place of theſe Orders below, are thoſe which they call חיותהקדש, *i. e.* creatures of Holineſſe, by the which *God giveth the gift of Being*. In the ſecond place, ſucceed *Opbanim*, *i. e.* forms or Wheels, by the which *God diſtinguiſheth the Chaos*: In the third place are

Aralim

Aralim, *i. e.* great, strong and mighty Angels, by the which *Jehova Elohim* pronounced, or *Jehovah* joyned with *He*, *Administreth Form to the liquid matter*: In the fourth place are *Hasmalim* by which *El*, *God frameth the Effigies of bodies*; The fifth order is from *Seraphim*, by the which *God Elohim Giber draweth forth the Elements*; The sixth is *Malachim*, *i. e.* of Angels, by the which God *Eloha* produceth mettals: The seventh *Elohim i. e.* the *spirits* of the *Earth*, by the which God *Jehovah Saboath* procreateth *Animals*; The nineth is from *Cherubim*, by the which God *Sadai* created Mankinde. The tenth *Issim*, *i. e.* Nobles, strong men, or blessed, by the which *God Adonai* bestoweth *Knowledge in Nature, Reason, Philosophy and Divinity*, and thus are the works of God done in *Earth*, as they are in *Heaven Harmoniously*.

Chap.

Chap. IX.

How the Genii *are united to their different Vehicles; Of Æ*therial *and* Terreſtrial *Vehicles. The Duration of the* Genii *in their ſeveral Vehicles neceſſary for the underſtanding, how they enter into this Earthy body.*

FOr your better underſtanding how a *pre-exiſtent Genius* may enter this *Terreſtrial body*; there are two things to be enquired into, the diference of the *Vehicles* of *Genii*, and the cauſe of their union with them: The *Platoniſts* doe chiefly take notice of three kindes of *Vehicles*, *Æthereal*, *Aereall* and *Terreſtrial*; And now I ſhall ſhew you how the *genius* is united to the body, or terreſtrial Vehecle by the *medium* or ſpirit of the world; for there is nothing of ſuch tranſcending vertues, which being deſtitute of divine aſſiſtance, is content with the Nature of it ſelf.

And theſe divine powers, which are diffuſed into things are *Lights*, *Genii* or *Idea's* call them which you will: For the vertue of things depend upon theſe, becauſe it is the property of the *Soul* to be from one matter extended into divers things; and ſometimes the

the *ſoule* of one thing, they ſay goes out into another: altering it and hindering the operations of it. As the ſoul of falſ-hearted *courſe-natured Scolds* offend the fine temper of of a *delicate ſweet natured Woman*; and the *ſpirits* of the firſt ſort, they ſay, goes into the *Daws* and *Crows*; but the ſecond will ſure inhabite the *Etherial Region*, the Country of God.

And the *Diamond* hinders the operation of the *Load-ſtone*, that it cannot attract Iron, now ſeeing the ſoule is the firſt that is movable, and as they ſay, is moved of it ſelf; but the body, or the matter is of it ſelf unable, and unfit for motion, and doth much degenerate from the *ſoule*, therefore there is a more excellent *medium*, *viz.* ſuch a one that may be as it were no body, but as it were a *ſoule*, or as it were no *ſoule*, but as it were a body: *viz.* by which the ſoule may be joyned to the body; now ſuch a *Medium* I conceive is the *ſpirit of the World*, *viz.* that which we call the *Quinteſſence*: becauſe it is not from the foure Elements, but a certaine firſt thing, having its being above, and beſides them.

There is therefore ſuch a kinde of Spirit required to be, as it were the *Medium*, whereby *Cæleſtiall Genii* are *Joyned to groſs bodyes of red Earth*, and beſtow upon them wonder-

full

full gifts. This ſpirit is after the ſame manner in the body of the world, as a *Genius* is in the body of a man: For as the powers of our ſouls are communicated to the members of the body by the ſpirit, ſo alſo the vertue of the ſoul of the world is difuſed through all things by the Quinteſſence.

For there is nothing found in the whole world, that hath not a ſparke of the vertue thereof; yet it is more, nay, moſt of all infuſed into thoſe things which have received or taken in moſt of this ſpirit, now this ſpirit is received or taken in by the *Rays* of the *Stars*, ſo farr forth as things render themſelves conformable to them; by this *ſpirit* every property is conveyed into *Herbs*, *Stones*, *Metals* and *Animals*, through the *Sun*, *Moon*, *Planets*, and through *Stars higher then the Planets*: Now this ſpirit may be more advantageous to us, if any one knew how to ſeparate it from the *Elements*; or at leaſt to uſe thoſe things chiefly, which do moſt abound with this ſpirit, for theſe things, in which this ſpirit is leſſe drowned in a body, and leſs checqued by matter, do more powerfully, and perfectly act, and alſo more readily generate their like. For in it are all generative and ſeminary vertues, for which cauſe, ſome *Doctors* and *Alchimiſts* endeavour to ſeparate this ſpirit from

from *Gold*, and make the *Pentarva*, which is easy but very costly; but if it be rightly separated from *Gold* and *Silver*; if you shall afterwards project upon any matter of the same kinde, (*i. e.*) any mettall, will presently turn it into *Gold* or *Silver*, and I know how to do that, and have seen it done but we could make no more *Gold*, then the weight of that was, out of which we extracted the spirit. For seeing that is an extence forme, and not intence, it cannot beyond its own bounds change an imperfect body into a perfect, which I deny not but may be done by another way.

Now originally *man* was taken out of the great *World*, as woman was taken out of Man: For man was a piece of *Red earth*: But while I contemplate this strange vertue of the spirit of the world, the power of the soule of the woman comes into my minde; in which there is no such measure or exaltednesse, that it should be able to act such Miracles, as I may so call them, rather then natural effects: I cannot but be more then usually inclinable to think that the Plastick power and faculty of the soule of the Infant, or whatever accessions there may be from the imagination of the Mother, is not the adæquate cause of the Formation

of

of the *Fœtus*; but if you think this is onely my bare word, read *Orpheus*, *Synesius*, and *Zoroaster*; and they will be my Authority for this Doctrine.

If this be not enough, I will follow the *method of God*, & examine the nature & composition of man: You finde in *Genesis* that God made him out of the *Earth*; This is a great mystery, For it is not the *common Pot Clay*, but an other thing, and that of a far better nature: He that knows the subject of the *Philosophical Medicine* and the *Pantacea*, and other secrets, how to cure all diseases, & raise the Dead to life again, and by consequence know what destroys or preserves the temperament of man; And in man are three principles homogenial with his life, such as can restore his decayes, and reduce his disorders to a *Harmony*. They that are ignorant in this point are not competent *Judges* of life and *Death*, but *Quacks* and *Sispos Doctors*.

To unite the soule to the body, the spirit of Nature assists this performance; so we have discovered a cause proportionall to so prodigious an Effect: For we may easily conceive that the deeply impassionated fancy of the Mother snatches away the *spirit of Nature into Consent*, which spirit may rationally be acknowledged to have a hand in the effor-

mation

mation of all vitall Beings in the world, and haply be the onely Agent in forming of all manner of Plants.

In which kinde, whether she exert her power in any other *Elements* then *Earth* and *Water*: I will conclude no further than that there may be a possibility thereof in the calmer Regions of *Aire* and *Æther*; To the right understanding of which conjecture, some light will offer it self, from what I have said, concerning the visibility and consistency of the *Aerial Dæmons*, in their occursions one from another.

But this is not the onely Argument that would move one to think that this *Spirit of Nature* intermeddles with the Efformation of the *Fœtus*; for those signatures, *viz. marks*, *moles* and *Scars*, that are derived from the *Mothers fancy*, in the Act of Conception, cannot well be understood without this *Hypothesis*; For what can be the subject of that Signature? Not the Plastick part of the soul of the Mother.

For that it is not the Mothers soule that efforms the *Embrio* (as *Epicharmus*, *Cebes*, *Pstellus* and *Proclus*, ingeniously conjecture, from the manner of the Efformation of *Birds*, which is in their *Eggs*, distinct from the *Hen*, and they may aswel be Hatched without any

Hen

Hen at all; a thing I have ordinarily seen both in *Ægypt* and *Arabia*; I have seen it also in *Italy* and in *Barbary*:) Now the *Embrio*, for it hath yet no body, nor its *Genius*, for the *Soule*; if we believe *Plato* and *Boethius*, is not yet present there. But the *Spirit of Nature* or *medium* is present every where, which is *snatcht* into consent by the force of the Imagination of the Mother, retains the Note, and will be sure to seale it on the body of the Infant.

For what rude inchoations the soul of the world has begun in the Matter of the *Fœtus*, this signature is comprehended in the whole designe; and after compleated by the presence and operation of the Particular *Soule* of the *Infant*, which co-operates conformably to the Pattern of the *Soule of the world*, and insists in her footsteps, who having once begun any hint to an entire designe; she is alike able to pursue it in any place, she being every were like, or rather the same in her self: For as our *Genius*, being one, yet, upon the various temper of the *Spirits*, exerts her self into various imaginations and conceptions; so the *Genius* of the world, being the same perfectly every where is engaged to exert efformative power every where alike, where the matter is exactly the same.

Whence

Whence it had been no wonder, if those *Chickens* above mentioned, sometimes marked with *Hawkes heads*, had been hatched an hundred miles distant from the Hen, whose imagination was disturbed in the act of conception; because the *soul of the world* had begun a rude draught, which it self would as necessarily pursue every where; This opinion therefore of *Plato* is neither irrational nor unintelligible, That the *Anima Mundi* interposes and insinuates into all Generations of things, while the matter is fluid and yeilding, which would induce a man to believe, that she may not stand idle in the transfiguration of the *Vehicles* of the *Genii*, but assist their fancies and desires; and so help to cloath them, and attire them according to their own pleasures; or it may be sometimes against their will, as the unweeldinesse of the Mothers fancy forces upon her a monstrous birth.

Now the soul faln into this low and fatall condition, where she must submit to the course of Nature, and the laws of other Animals, that are generated hereon Earth, displayes her self by degrees, from smaller dimensions to the Ordinary size of men, when as this faculty of contracting and dilating

of

of themſelves is in the very eſſence and *Idea* of all *Spirits*; as I have written in my ſecond book *of the Roſie Crucian Phyſick*, cap. 3. So ſhe does but that leaſurely and naturally now, being ſubjected to the laws of this *Terreſtrial Fate*, (as I have noted in *the Idea of the Law*) which ſhe does, exempt from this condition ſuddenly and freely: Not growing by *juxta* —— poſition of parts, or intromiſſion of matter; but inlarging of her ſelf with the body, meerly by the Dilatation of her own Subſtance, which is one and the ſame alwayes. And now I ſhall ſpeak of the Harmony of mans body, how the ſoul faſhions it.

Chap. X.

Of the Harmony *of the* Microcosme, *how the* Spirit *or* Genius *proportions the body: How the* Body *agrees with* Musick, *and of the measure and Number of Members in Man.*

MAn in his *Original* was a branch planted in God, and behold he is the most beautifull and perfectest of his works, wearing his Image yet, and is called the lesser world; Therefore he by a more perfect composition and sweet *Harmony*, and more sublime dignity doth contain and maintain in himself all *Numbers*, *Measures*, *Weights*, *Motions*, *Elements*, and all other things which are of his Composition.

And in him, as it were, in the supream workman-ship, all things obtain a certain high condition, beyond the ordinary consonancy, which they have in other Compounds: From hence in old time, Men did Number by their Fingers, and shewed all Numbers by them: And they seem to prove that from the *very joynts of mans body*, all *Numbers*, *Measures*, *Proportions*, and *Harmonies* were *invented and contrived*, And

And according to the Measure of the body, is framed *Temples, Palaces, Churches, Chappels, Abbeys, Houses, Theaters*; also *Ships, Gallies*, and every kinde of Artifice; and [illegible] of Edifices and buildings, [illegible]

lumns, Chapiters, of *Pillars, Baſis, Buttreſſes, Feet* of *Pillars, &c.* Moreover *God* himſelf taught *Noah* to build the *Arke*, according to the meaſure of Mans body; and he made the whole Fabrick of the world proportionable to Mans body; therefore it is called the great World, mans body the leſſe.

Therefore al thoſe who have written of the Microcoſme or of man, meaſure the body by ſix feet, a foot by ten degrees, every degree by five minuites; and thus we number ſixty degrees, which make three hundred minuits, to the which are compared ſo many *Geometrical Cubits*; by which *Moſes* deſcribes the *Arke*: For as the body of man is in length three hundred minuites, in breadth fifty, in height thirty.

So the length of the *Arke* was three hundred Cubits, the breadth fifty, and the height thirty; that the proportion of the length to the breadth be ſix fold, to the height ten fold, and the proportion of the breadth to the height about two thirds: In like manner the Meaſures of the Members are proportionate, and conſonant both to the parts of the world, and Meaſures of the *Archetype*, and ſo agreeing, that there is no member in man, which hath not correſpondence with ſome ſigne, Star, *Intelligence*, *Divine name*,

ſome-

ſometimes in *God* himſelf, the *Archetype*; but the whole meaſure of the body may be turned, and proceeding from roundneſſe, to turn and tend to it again: And the body may be meaſured many wayes; for example, If a man be placed upright, with his feet together and his Armes ſtretched forth, he will make a Quadrature equilateral, whoſe Centre is the bottome of the belly: But if on the ſame Centre, a Circle be made, by the Crown of the Head, the Arms being let fall ſo far, till the end of the Fingers touch the Circumference, make as much as the Fingers ends are diſtant from the top of the head.

Then they divide that Circle, which was drawn from the Centre of the lower belly, into five equall parts, which do conſtitute a perfect *Pentagon*; and the heels of the Feet, having reference to the Navile, make a *Triangle* of equal ſides; but if the heels being unmoved, the Feet be ſtretched forth on both ſides, to the right and left, and the hands lifted up to the line of the Head, then the ends of the Fingers and Toes do make a ſquare of equal ſides, whoſe centre is on the Navile; as if a man ſtood in the middeſt of a Figure, and his hands made ſhorter by the fourteenth part of his upright ſtature; then the diſtance of his Feet having reference to

the lower belly, they will make an equilateral *Triangle*; and the Centre being placed in his Navile, a Circle being brought about, will touch the *ends* of the Fingers and Toes: And if the hands be lifted up as high as may be, above the Head, then the Elbows will be equall to the Crown of the Head; and if then the Feet being put together, a man ſtand ſtreight, he may be put into an equilateral ſquare brought by the extremities of the Hands and Feet.

The Centre of this ſquare is the Navile, which is the middle betwixt the top of the Head and the Knees; Obſerve the Compaſs of a Man under the Arm-pits contains the middle of his length, whoſe middle is the bottome of his breaſt, and from thence upward to the middle of his breaſt betwixt both duggs, and from the middle of his breaſt unto the crown of his head, on every ſide the fourth part: alſo from the bottome of his breaſt to the bottome of his knees, and from thence to the bottome of his ankles the fourth part of a man, the ſame is the lattitude of the ſhoulder blades, from one extream to another, the ſame is the length from the elbow to the end of the loweſt finger, and therefore this is called a Cubit.

Thus we count foure Cubits make the length

length of a man, and one Cubit the breadth, which is in the ſhoulder blade, but that which is in the compaſſe one foot; now ſix hands breaths make a Cubit, foure a foot, and foure finders breadth make a hand breadth, and the whole length of a man is twenty four hand breadths, of ſix foot, of ninty ſix fingers breadths, from the bottom of his breaſts to the top of his breaſts, is the ſixth part of his length, from the top of his breaſt to the top of his forehead and lowermoſt root of his haires, the ſeventh part of his length.

Of a ſtrong and well ſet body, a foot is the ſixth part of the length, but of a tall the ſeventh. Neither can (as *Zoroaſter*, and *Jarchas* teſtifie) the talneſſe of mans body exceed ſeven feet, the *Diameter* of his Compaſs is the ſame meaſure, as is from the hand being ſhut unto the inward bending of the elbow, and as that which is from the breaſt to both duggs, upward to the upper lip, or downward to the navel; and as that which is from the ends of the bones of the uppermoſt part of the breaſt, compaſſing the Gullet, and as that which is from the ſole of the foot to the end of the Calfe of the legg, and from thence to the middle whirle bone of the knee, all theſe meaſures are co-equall,

and

and make the ſeventh part of the whole height.

The head of a man from the bottome of the chin to the crowne of his head, is the eighth part of his length, as alſo from the elbow to the end of the ſhoulder-blade: ſo great is the Diameter of the compaſſe of a tall man; the Compaſſe of the head drawn from the top of the forehead, and the bottome of the hinder part of the head, make the firſt part of his whole length, ſo much alſo doth the breadth of the breaſts, nine face breadth make a ſquare well ſet man, and ten a tall man.

The length of man therefore being divided into nine parts, the face from the top of the forehead to the bottome of the chin, is one, then from the bottome of the throat, or the top of the breaſt unto the top of the ſtomack is another, from thence to the navile is a third, from thence to the bottome of the thigh a forth, from thence the hip to the top of the calfe of the legg makes two, from thence to the joynt of the foot makes two more, all which are eight parts.

The ſpace from the top of the forehead to the crowne of the head, and that which is from the chin to the top of the breaſt, and that which is from the joynt of the foot, to the

the sole of the foot, I say these three spaces joyned together make the ninth part; in breadth, the breast hath two parts, and both arms seven, but the body, which ten face breadths make, is the most exactly proportioned.

Therefore the first part of this, is from the crowne of the head to the bottome of the nose, from thence to the top of the breast, the second; and then to the top of the stomack the third; and from thence to the navile, the fourth; from thence to the privy members the fift; where is the middle of the length of man; from whence to the sole of the feet, are five other parts; which being joyned to the former, make ten whole; by which every body is measured by a proportioned measure. For the face of a man from the bottome of his chin, to the top of his forehead, and bottome of the haire is the tenth part: The hand of a man from the shutting, to the end of the longest finger is also one part; also betwixt the middle of both duggs is one part, and from both to the top of the gullet is an equilaterall triangle, the lattitude of the lower part of the forehead from one eare to the other is another part: the latitude of the whole breast,

viz.

viz. from the top of the breasts to the joynt of the shoulder blades, is on both sides one part, which make two; the compasse of the head cross-wise from the distance of the eye-browes by the top of the forehead unto the bottome of the hinder part of the head, where the haire ends, hath also two parts; from the shoulders on the outside unto the coupling together of the joynts of the Hand, and on the inside from the Arme-pits unto the beginning of the palme of the Hand, and of the Fingers, are three parts. The compasse of the Head by the middle of the Forehead hath three parts; the compasse of the Girdling hath foure parts in a well set man, as (saith *Pomponatius*) but in a thin body three parts and a halfe, or as much as is from the top of the breast to the bottome of the Belly; the compasse of the Breast by the arm-pit to the Back hath five parts, *viz.* as much as half the whole length from the Crowne of the head to the knurles of the Gullet, is the thirteenth part of the whole altitude; the Armes being stretched upward, the Elbow is even to the Crown of the Head.

But now let us see how equall the other commensurations are to one the other, as much as the distance is from the chin to the top of the Breast, so great is the latitude of the

the Mouth, as much as is the distance betwixt the top of the breast, to the Navile, so great is the compasse of the Mouth; as much as the distance is from the Chyn to the crown of the head, so great is the latitude of the girdling place; as is the distance from the top of the Nose to the bottome, such is the distance betwixt the chin and the throat; Also the cavity of the eyes from the place betwixt the eye-browes unto the inward corners, and the extention of the bottome of the Nose; & the distance from the bottome of the Nose to the end of the upper lip; I say these three are equall amongst themselves, and as much as from the top of the Nayle of the forefinger to the lowermost joynt thereof; and from thence where the hand is joyned to the arme on the outside, and in the inside from the top of the nayle of the middle finger unto the lowermost joynt, and from thence to the shutting of the hand: I say all these parts are equall amongst themselves; the greater joynt of the forefinger, equalls the height of the forehead; the other two to the top of the Nail, equall the Nose; from the top to the bottome, the first and the greater joynt of the middle finger equall the space which is betwixt the end of the Nose

Noſe to the end of the Chyn, and the ſecond joynt of the middle finger is as much as the diſtance from the bottome of the Chin to the top of the lower Lip, but the third is from the mouth to the end of the Noſe, but the whole hand as much as the whole face.

The greater joynt of the Thumb is as much as the wideneſſe of the Mouth, and as the diſtance betwixt the bottome of the chin and the top of the lower lip, but the leſſer joynt is as much as the diſtance betwixt the top of the lower and the end of the noſe; the Nailes are half as much as thoſe joynts, which they call the Nayle joynts, the diſtance betwixt the middle of the eye-browes to the outward corners of the Eyes, is as much as betwixt thoſe corners of the Ears; the height of the Forehead, the length of the Noſe, and the wideneſſe of the Mouth are equall; alſo the breadth of the Hand and Foot are the ſame; the diſtance betwixt the lower part of the Ankle to the top of the Foot is the ſame, as that betwixt the top of the foot, and the end of the Nayles.

The diſtance from the top of the Forehead to the place bewixt the Eyes, and from that to the end of the Noſe; and from thence to the end of the Chin is the ſame; the Eyebrows joyned together, are as much

as

as the Circle of the Eys, and the half Circle of the Ears equals the wideneſſe of the mouth; whence the Circles of the Eys, Ears and Mouth opened are equal; the breadth of the Noſe is as much as the length of the eye;

And therefore the Eyes have two parts of that ſpace, which is betwixt both extremities of the Eyes, a third part the Noſe that is betwixt takes up: From the Crown of the Head to the Knees, the Navile is the middle; from the top of the Breaſt to the end of the Noſe, the Knuckle of the Throat makes the middle; from the Crown of the Head to the bottome of the Chin, the Eyes are the middle; from the ſpace betwixt the Eyes to the bottome of the Chin, the end of the Noſe is the middle; from the end of the Noſe to the bottome of the Chin, the end of the lower Lip is the middle, a third part of the ſame diſtance is the upper Lip: And all theſe Numbers, Meaſures and Weights are through manifold proportions and harmonical conſents Conſonant one to the other: For the Thumb is to the Wriſt in a circle Meaſure in a double proportion and a half, for it contains it twice and a half, as five is to two.

But the proportion of the ſame to the brawn of the Arm neer the Shoulder is triple

triple, the greatneſſe of the Legs is to that of the Arm, a proportion halfſo much again, as of three to two. And the ſame proportion is of the Neck to the Leg, as of that to the Arm, the proportion of the Thigh is triple to the Arm; the proportion of the whole body to the Trunck is eight and a half; from the Trunck or Breaſt to the Legs, and from thence to the ſoles of the Feet, a third and a half; from the Neck to the Navile, and to the end of the Trunck a double.

The latitude of them to the latitude of the thigh is halfſo much again: of the head to the Neck triple, the ſame to the leg. The length of the Fore-head betwixt the Temples is fourefold to the height thereof; theſe are thoſe meaſures which are every where found, by which the members of mans body according to the length, breadth, height, and circumference thereof agree among themſelves, and alſo with the celeſtials themſelves: all which meaſures are divided by manifold proportions, either upon them that divide, or are mixed, from whence there reſults a manifold Harmony.

For a double proportion makes thrice a *Diapaſon*, foure times double twice a Diapaſon, and *Diapente*; after the ſame manner are Elements, Qualities, Complexions, and

humours

humors proportioned. For these weights of humours and complections are assigned to a *sound and well composed man, viz.* the three weights of blood, of flegme foure, of choller two, of melancholy one; that on both sides there be by order a double proportion; of the first to the third, and of the second to the fourth, a *foure times* double proportion: but of the first to the last an eighth fold.

Mebabel Oto puen saith, that the heart of a man in the first year hath the weight of two Drams, in the second, foure; and so proportionably in the fifty year to have the weight of an hundred Drams; from which time the decreases are again reckoned to an equilibrium; which the course being ended, may return to the same limit, and not exceed the space of life by the decay of that member, by which account, of one hundred years, he circumscribed the life of man. And *Empidocles* and *Jambicus* are of the same opinion; therefore doe I intend *Rosie Crucian Medicines* in their proper places to *prolong life, preserve health, keep people young, wise and vertuous, and change, alter and amend the state of the body* if need require it.

The Motions also of the Members of mens bodies answer to the motions of the *spirits*, that move the *Spheres* upon their *whirling Vortices*,

Vortices, turning and straining the *Planets* this way and that way, and every man hath in himself the motion of his heart, which answer to the motion of the *Sun*; and being diffused through the Arteries into the whole body, signifies to us, by a most sure rule, *Years*, *Moneths*, *Dayes*, *Houres* and *Minuits*.

There is a certain Nerve found by the *Anatomists* about the middle of the Neck-pit, which being touched, doth so move all the members of the body, that every one of them move according to its proper motion: by which like touch *Damabiah kim Cim*, thinks the members of the world are moved by God: And there are two Veins in the Neck, which being held hard, the mans strength failes immediately, and his senses are taken away untill they be loosened.

Therefore the eternal Maker of the *World*, when he was to put the Soul into the Body, and into its habitation; first made a fit lodging worthy to receive it, and endows the most excellent *Soul* with a most beautifull Body, and then the *Soul* knowing its own *Divinity*, frames and adorns for its own habitation. Thus the People of *Persia*, *Greece*, *Arabia*, *Italy*, *Spain* and *France*, which were governed by wise men, did make them *Kings*, Not of those which were most strong, wealthy,

thy, but those onely which were moſt *proper* and *beautifull*; for they conceived, that the *Gallantry* of the *minde*, *did depend upon the excellency of the body*, which ſuch as ſearched into the ſecrets of Cauſes, hid in the very Majeſty of Nature, were bold to aſſert, that there was no fault of, and no diſproportion in the Body, which the Vice and Intemperance of the Minde did not follow; becauſe it is certain, that they doe increaſe, thrive and operate by the help one of the other: And now let us ſee where the *Soule* or *Genius* is ſeated.

Chap. XI.

In what part of the body, is the chief ſeat of the ſoul; that common ſenſe is ſeated ſomwhere in the head, a caution for the choyce of the particular place thereof; that the whole braine is not it, nor any ſmall ſolid particle, nor any externall membrane of the Braine, nor the Septem Lucidum *nor the* Conarion, *nor that part of the ſpinall marrow where the Nerves are con-*

ceived to concurr, but the ſpirits in the fourth Ventricle of the Braine; that neither the ſoul without the ſpirits, nor the ſpirits without the preſence of the Genius in the Organ, are ſufficient cauſes of ſenſation; how ſenſation is made; how imagination, of reaſon and memory; and whether there be any markes in the braine, that the ſpirits are the imediate inſtrument of the Genius in memory alſo; and how memory ariſes, as alſo forgetfullneſs, how ſpontanious motion is performed; how we walke, ſing, and play, though thinking of ſomething elſe; that though the ſpirits be not alike every where, yet the ſenſiferous impreſſion will paſs to the common ſenſorium, that there is a heterogenity in the very ſoul her ſelf, and what it is in her we call the root and centre, and the eye; and what the rayes and branches, that the ſober and allowable diſtribution of her into parts, is into perceptive and plaſtick.

IF there be granted a *Genius* in the Body, that the Head is the chief Seat thereof, & place of common ſenſe; & that no man hereafter may make any other unhappy choice in the parts of the Body, we ſhall now propoſe ſuch Reaſons, as we hope will plainly prove, that the common Senſorium muſt needs

needs be in the Head; or indeed if we prove that the Heart is not the seat of common sense, nor any smal solid particle, nor any external membrane of the Brain: Nor the *septem Lucidum*, nor the *Conarium*; it will follow according to this *Hypothesis*, that the Head is: As that out of *Cornelius Agrippa*, that a Nerve being tyed, Sense and Motion will be preserved from the Ligature upwards to the Head, but downwards they will be lost: As also that experiment of *Cardanus* by a Frog, whose Brain he peirced, and presently the Frog was devoid of sense and motion, and if you take the entrailes out, it will skip up and down, and exercise its senses as before, which is a plain evidence, that motion and sense is derived from the Head; and there is now no pretence to trace any motion into a further fountain; the *Heart* (from whence the Nerves were conceived to branch by Dr. *Culpeper*, and from whence certainly the Veins and Arteries doe as appears by every Anatomy) being so justly discharged from that office. To which it may suffice to add the consideration of those diseases, that seize upon all the Animal functions at once; such as are the *Lethargie*, *Apoplexie*, *Epilepsie*, *&c.* the causes of which *Rosie Crucians*, finde in the Head, and accordingly

cordingly apply Remedies; but the ordinary *Doctors of Phyſick* being ignorant in theſe things, are the deſtruction and death of many thouſands of poore people.

Which is a plain detection that the Seat of the Soule, as much as concerns the animal faculties, is chiefly in the Head, the ſame may be ſaid of *Phrenſie*, and *Melancholly*, and ſuch like diſtempers, that *deprave a mans Imagination and Judgement*; The *Roſie Crucians* alwayes conclude ſomething amiſs within the *Cranium*; but the *Phyſitians* knows not where the diſtemper lyes, being but little skilled in *Nature* or *Roſie Crucian Medicines.*

Laſtly, if it were nothing but the neare attendance of the outward ſenſes on the *ſoul*, or her diſcerning faculty, being ſo fitly placed about her in the Head; this unleſſe there were ſome conſiderable Argument to the contrary, ſhould be ſufficient to determine any one that is unprejudiced, to conclude that the ſeat of common Senſe, Underſtanding, and command of Motion is there alſo.

But now the greateſt difficulty will be to define in what part thereof it is to be placed; in which, unleſſe we will go over boldly and careleſly to work, we are to have a regard to Mecanical congruities, and not pitch upon any

any thing, that by the Advantage of this ſuppoſal, that there is a *Soul* in man, may go for poſſible: but to chuſe what is moſt handſome and convenient: That the whole Brain is not the ſeat of *common ſenſe*, appears from the Wounds and Cuts, it may receive without the deſtruction of that faculty; For they will not take away ſenſe and motion, unleſſe they peirce ſo deep as to reach the *Ventricles of the Brain*, as *Riverius* obſerves.

Nor is it in *Hypocrates* his ſmal ſolid particle; for beſides, That it is not likely the Centre of perception is ſo Minute, it is very incougruous to place it in a body ſo perfectly ſolid, more hard then *Adamant* or *Iron*; but this Invention *Ariſtotle* has ſome where, which is a freak of his *Petulant fancy*, that has an ambition to make a *blunder and confuſion of Hypocrates*, and all other *Phyloſophers* and *Phyſitians*, *Metaphiſical ſpeculations*, collecting ſome and burning others, making thoſe that read him believe, how though the ſoule were nothing but matter; yet it might be incorruptible and immortal; it was not worth the while to take notice of it here in this *Hypotheſis*, which we have demonſtrated to be true, *viz.* That there is a *ſoul* or *Genius* in the body, whoſe Nature is material or corporeal.

Nor are the Membranes in the Head, the common *Senſorium*; neither thoſe that invelop the Brain (for they would be able then to ſee the Light, through the whole the *trepan* makes) though the party *trepann'd* winked with his eye: (To ſay nothing of the conveyance of the Nerves, the Organs of external ſenſe, that carry beyond theſe exteriour Membranes, and therefore point to a place more inward, that muſt be the recipient of all their impreſſes) nor any internal membrane, as that which bids faireſt for it, the *Septem Lucidum*, as being in the mideſt of the upper *Ventricle*.

But yet if the level of motion through the external ſenſes be accurately conſidered, ſome will ſhoot under, and ſome in a diſtant *parallel*, ſo that this membrane will not be ſtruck with all the objects of our ſenſes: beſides that it ſeems odd and ridiculous, that the center of perception ſhould be either driven out ſo into places, or ſpread into hollow convexities, as it muſt be ſuppoſed, if we make either the externall or internall membranes of the Braine the ſeat of common ſenſe, the moſt likely place is the *Conarion* or the concourſe of the Nerves in the fourth Ventricle of the *Animal ſpirits* there.

Of

Of this opinion were the brothers of the *Roſie Croſs*; which would not be too long to recite here. Now the Authority of theſe men are not raſhly to be refuſed, neither do I finde any Arguments hitherto that are valid enough to deface it; thoſe that are recited out of *Aventrois*, *Ariſtotle*, *Pomponatius*, and *Cardanius* ſubſcribed too by thoſe learned Authors of *Adenographia*, and the *Hydro piromagicall Art*, have not in my judgment the force to ruine it, I ſhall repeat them and then examine them.

The firſt is, that this *Glandula* is too little to be able to repreſent the Images of all that the ſoul has repreſented unto her: The ſecond, That the external Nerves do not reach to the *Glandula*; and that therefore it cannot receive the impreſſe of ſenſible Objects: The third, That it is placed in a place of Excrements, which would ſoile the ſpecies of things: The fourth, That the ſpecies of things are perceived there, where they are carried by the Nerves; but the Nerves meet about the beginning or head of the *ſpinal marrow*, a more noble and ample place then the *Glandula pinealis*.

To the firſt, I anſwer, That the amplitude of that place where the Nerves meet in the *ſpinal* Marrow is not large enough to receive the

the diſtinct impreſſes of all the Objects the *minde* retains in *memory* : Beſides, that the other parts of the Brain may ſerve for that purpoſe, as much as any of it can; for it is the *Soul* it ſelf alone that is capable of retaining ſo diſtinct and perfect repreſentations, though it may make an occaſional uſe of ſome private marks it impreſſes in the *Brain*; which haply may be nothing at all like the things it would remember, nor of any conſiderable magnitude nor proportion to them; ſuch as we obſerve in the words *Arx* and *Atomus*, where there is no correſpondency of either likeneſſe or bigneſſe, betwixt the words and the things repreſented by them.

To the ſecond, That though there be no continuation of the Nerves to the *Conarion*, yet there is of ſpirits; which are as able to conveigh the impreſſes of Motion from ex-external ſenſe to the *Conarion*, as the *Aire* and *Æther* the impreſſe of the *Stars* unto the Eye.

To the third, That the *Glandula* is conveniently enough placed, ſo long as the body is ſound; for no excrementitious humours will then overflow it or beſmear it; but in ſuch diſtempers wherein they doe, *Apoplexies*, *Catalepſies*, or ſuch like diſeaſes will ariſe; which

which we ſee do fall out, let the ſeat of *common ſenſe* be where it will.

Laſtly, I ſay, that the Nerves, when they are once got any thing far into the *Brain*, are devoyed of *Tunicles*, and be ſo ſoft and ſpongy, that the motion of the *Spirits* can play through them; and that therefore they may ray through the ſides, and ſo continue their Motion to the *Conarion*, where ever their extremities may ſeem to tend.

But though theſe Arguments do not ſufficiently confute the opinion, yet I am not ſo wedded to it, but I can think ſomething more unexceptionable may be found out, eſpecially it being ſo much to be ſuſpected, that all animals have not the *Conarion*, (as I have ſaid in my Book *Elias Aſhmole*, Eſq;) made publike, by the Title of, *The way to Bliſſe*) That what pleaſed *Agrippa* ſo much in this invention, is that he conceited it ſuch a marvelous fine inſtrument to beat the animal ſpirits into ſuch & ſuch pores of the Brain, a thing that I cannot at all cloſe with: For Reaſons I have given you in my Book entituled, *A New Method of Roſie Crucian Phyſick*; beſides, that ſtones have been found in this *Glandula*, and that it is apparent, that it is environed with a Net of Veins and Arteries, which are indications, that it is a part

aſſigned

aſſigned for ſome more inferiour office: But yet I would not diſmiſs it without faire play.

Wherefore that opinion of *Paracelſus* may warrant the other, who places alſo the ſeat of common ſenſe in that part of the *ſpinal marrow*, where the Nerves are ſuſpected to meet, as it is more plain and ſimple, ſo it is more irrefutable, ſuppoſing that the ſoule's centre of perception (whereby ſhe does not onely apprehend all the objects of the external ſenſes, but does imagine Reaſon, and freely command and determine the ſpirits into what part of the body ſhe pleaſes) could be conveniently ſeated in ſuch dull paſty matter, as the Pyth of the Brain is, a thing, I muſt needs confeſſe, that pleaſes not me; and therefore I will alſo take leave of this opinion too, and adventure to pronounce, *That the chief ſeat of the Genius* or *Soule*, where ſhe perceives all objects, where ſhe Imagines, Reaſons, and Invents, and from whence ſhe commands all the parts of the body, is thoſe purer *animal ſpirits* in the fourth Ventricle of the Brain. The proof of this is our ſimpathizing ſo ſenſibly with the changes of the *Aire*, which all the learned *Aſtrologers* take notice of (but flattering *lying William Lilly* is not in our Harmony;) for he

he knows nothing of *Art*, *Nature*, *Reaſon*, or *Philoſophy*, neither doth he underſtand any of my *Books*: (And therefore without a figure, you can tell, Gentlemen, how wiſe he is;) As in clear aire, the influences of the *ſpirits* of the *Planets* and *Stars* peirce our thoughts more purely, and make them more clear, but in cloudy, they come down more obſcure & dull: So Mr. *Lilly* being ignorant of this, I have ſhut him out of our noble and admirable Society of honeſt and *Methodically* learned *Gentlemen*, *Mathematitians*, *Aſtronomers* and *Aſtrologers*, not without ſome ſcorn that he ſhould come upon the wings of honour to us, by onely the commendations of *Waſher-women*, *Rag women* and *Pedlers*, that cry him up when Truth & all Arts & Learning cry him down: And this is the man, ſhut him out of doors, go thy ways, be gone. But take thy *Aſtrologie* or *Introduction to Horaries Queſtions* and *Nativites*, that Mr. *Nich. Fisk*, and Mr. *John Gadbury* compoſed, which is publiſhed in thy Name along with thee; it is uſeleſſe to us, and our Harmony, it is out of Tune, no wicked Goats are admitted to our pure Concord, let us follow our way, which is by the influences, which conveys Senſe, Thoughts and Paſſions, immediately to the Soule; and they are very tenuious and

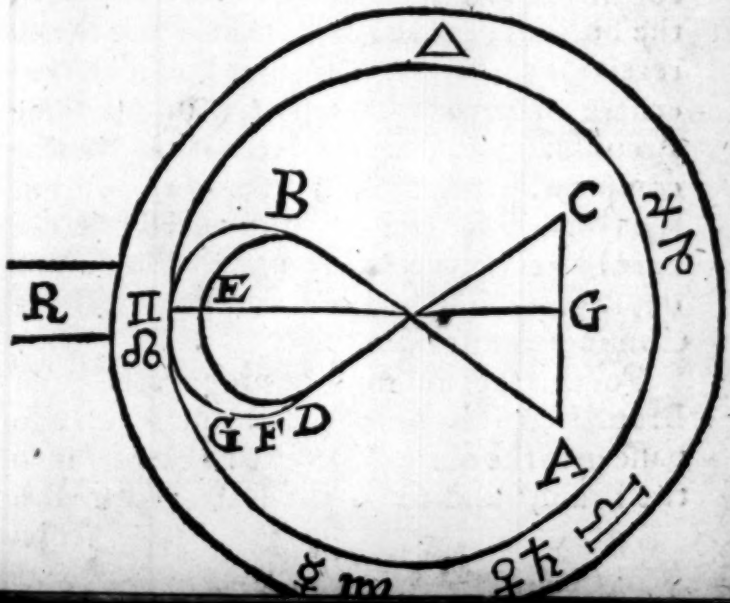
and delicate, and of a Nature very congenerous to the Aire, with which it changes ſo eaſily.

That which makes me embrace this opinion, rather then any other is this; That firſt, This ſcituation of the common *ſenſorium* betwixt the *Head* and the trunk of the *Body*, is moſt exactly convenient to receive the impreſſes of Objects from both, as alſo to impart motion to the Muſcles, in both the Head and in the Body.

And that as the *heart* pumps out *blood* perpetually to ſupply the whole body, with nouriſhment, and to keep up the bulke of this *edifice* for the *Soul* to dwell in, as alſo from the more ſubtle and agile parts thereof to repleniſh the Brain and Nerves with *ſpirits*, which are the immediate inſtrument of the ſoul for ſenſe and motion; ſo it is plaine likewiſe, that the main uſe of the Brain and Nerves, is to keep theſe ſubtle ſpirits from overſpreading diſſipation, and that the Brain with its Caverns is but one great round Nerve: as the Nerves with their invifible poroſities are but ſo many ſmaller productions or ſlenderer prolongations of the Braine.

Now unleſſe the very eſſence of the *Genius* reach from the *Common Senſorium* to the eye, there

there will be very great difficulty how there ſhould be ſo diſtinct a repreſentation of any viſible object, for it is very hard to conceive, that the colours will not be confounded, and the bigneſſe of the object diminiſhed, and indeed that the *Image* will not be quite loſt before it come to the *Genius*, if it be only in the common Senſorium, for it is plain, and experience will demonſtrate, that there is a very perfect *Image* of the object in the bottome of the eye, which is made by the diſcuſſation of the lines of Motion from it, thus the line A. B. which ſtands in roundneſſe from the object A. C. bears againſt that point in the bottome of the eye in B. and the line C. D.



Againſt the point D. whereby C. and A. are felt in their place, and in ſuch a diſtance as they are in the object C. A. and ſo of all the lines which come from the Object C. A. into the bottome of the eye B. D. from whence the object is felt, in ſuch a length and breadth, as it is capable of being perceived in at ſuch a diſtance from the eye. And as the motion that is conveyed from A. to B. and from C. to *D.* is felt there: ſo the modification of it, whereby the objects in thoſe parts may ſeem *Red, Yellow, Blew, Bloome, Skey-colour, Purple, Orange, Green,* or any other colour, is felt there alſo, whence it is plaine, that there will be an exquiſite impreſſion, according to all circumſtances of the object, in the bottome of the eye; ſo that if the *Genius* receive it there, and convey it thence to her centre of perception intirely in the ſame circumſtances, the repreſentation will be compleat. But if the ſoul be not there, but the conveyance thereof muſt be left to the bare Lawes of matter, the image will be much depraved or loſt, before it can come to the Common Senſorium.

For this motion muſt be propagated from B. and D. till it come to the hole E. and ſo paſſe into the obtick Nerve, to be carried into the Brain, and ſo to the ſeat of common ſenſe:

ſenſe: But betwixt B. and E. or D. and E. there may be the depainture of ſundry colours, whence it will be neceſſary that F. be tinctured with the colour *D.* and *F. G.* with the Colour of both D. and F. and ſo of the reſt of the lines drawn from the Object to the eye: ſo that all their colours would be blended before they come to E. Now at that harſh flexure at E where the viſuall line is as crooked as B. E. R. according to the experiments of reflection and refraction, the breadth or length of the object C. A. would be loſt, for we muſt needs expect that, as it is in reflexions and refractions, where the object will appeare in that line, that immediately conveyes the ſenſe of it, ſo here it muſt be alſo; and therefore the point C. and A. muſt appear about Q. whence the object will ſhrivel up in a manner into nothing. And ſuppoſe it might appear in ſome tolerable latitude, for all this the brain being an Opake ſubſtance, ſo ſoon as the motion comes thither, it would be ſo either changed or loſt, that the image could not paſſe the opacity of it in any ſplendour of entireneſſe.

Wherefore I do not doubt but that the Image which the Genius perceives, is that in the Eye, and not any other corporeally produced

ducted to the inside of the brain (where colour and figure would be so strangely depraved, if not quite obliterated) I mean it is the concourse of the *lucid spirits*, in the bottome of the Eye, with the outward light conveyed through the humours thereof, (which is the best sense of *Plato* his συναύγεια wherein the great mystery of Sight consists; as you may read at large in my new Method of *Rosia Crucian Physick*.

But time passes away so hastily, that we must briefly dispatch our work: I therefore in general say, That Sensation is made by the arrival of Motion from the Object to the Organ; where it is received in all the Circumstances we perceive it in, and conveyed by the vertue of the Souls presence there, assisted by her immediate instrument the spirits: (Now the *Genius* that enters the body, is not confined to the common *sensorium*, but does essentially reach all the Organs of the body, And by the continuity of the virtue of these Instruments to those in the common *sensorium*, the image of every object as faithfully transmitted thither.

As for imagination, there is no question, but that function is mainly exercised in the cheif seat of the soule; those purer animal spirits in the fourth Ventricle of the *Brain*, I speak

ſpeak eſpecially of that *imagination*, which is moſt free, ſuch as we uſe in *erecting Aſtrological figures*, and *Rectifying Nativities, giving Judgment eloquently upon every revolution and direction*, or in *projecting figures*, of *Geomancy*: when we finde out the *Name of the Genius, Soul or Angell of anyone, with all the various and moſt important encounters of this life*, or ſuch as accompany the more ſevere *Meditations* and *diſquiſitions* in *Roſie Crucian Medicines, Tinctures* of *Gold* and *Silver*, and all manner of *Colours*, of *Pretious Stones*, and diſſolving of *Metta'ls*, and *Raiſing of dead bodies* from *Death to Life* again: For Faſting, freſh Air, good Wine moderately, & all things that tend to a handſome ſupply and depuration of the ſpirits, make our thoughts more free, ſubtle and cleer.

Reaſon is ſo involved together with imagination, that we need ſay nothing of it apart by it ſelf. Memory is a faculty of a more peculiar conſideration; and if the pith of the Brain contribute to the functions of any power of the minde (more then by concerning the Animall ſpirits) it is to this; but the braine ſhould be ſtored with diſtinct Images (whether they conſiſt of the flexures, of the ſuppoſed *Fibrillæ*, or the orderly puncture of pores, or in a continued modifyed motion of the parts thereof; ſome in this

manner, and others in that) is a thing I have not only ſaid, but proved utterly impoſſible: If there be any *Marks* in it, it muſt be a kinde of *Erachygraphie*, ſome ſmall ſpots here and there ſtanding for the recovering to memory, a ſeries of things that would fill, it may be, many ſheets of paper to write them at large.

As if a man ſhould tye a ſtring about a friends finger to remember a buſineſſe, that a whole days diſcourſe, it may be, was but little enough to give him full inſtructions in. From whence it is plain that the *Memory* is in the *Soul* and not in the *Brain*, and if ſhe do make any ſuch marks as we ſpeak of, ſhe having no perception of them diſtinct from the repreſentation of thoſe things, which they are to reminde her of, ſhe muſt not make them by any *Cognitive power*, but by ſome ſuch as is Analogous to her plaſtick power, or faculties of Organizing the bodys, where ſhe acts and perceives it not.

But whether the Soul act thus or no upon the brain, is a matter of uncertain determination; nor can it be demonſtrated by any experiment that I knew fit to make it intelligible to *Lilly's Logger head*, and therefore we will containe ourſelves within, keeping our lights and miſeries of the Capacities of the ſpirits

ſpirits to our ſelves, becauſe they are the immediate inſtrument of the *Soul* in all her opperations, and they with the *Genius* performe all the functions of memory that we are conſcious to our ſelves of.

And therefore I ſhall conclude, that memory conſiſts in this, that the ſoul has acquired a greater promptitude to think of this, or that phantaſme, with the circumſtances thereof, which we raiſed in her upon ſome occaſion, which promptitude is acquired by either, the often repreſentation of the ſame phantaſme in her, or elſe by a more vived impreſſe of it, from its Novelty, Excellency, Miſchievouſnes, or ſome ſuch like condition, that at once will peirce the ſoul with an extraordinary reſentment; or finally by voluntary attention, when ſhe very carefully and on ſet purpoſe imprints, *the Idea* as deeply as ſhe can into her inward ſenſe; this *promptitude* to think on ſuch an *Idea* will leſſen in time, and be ſo quite ſpent, that when the ſame *Idea* is repreſented again to the ſoule, ſhe cannot tell that ever ſhe ſaw it before, but before this inclination thereto be quite gone, upon this proneſs to returne into the ſame conception, with the circumſtances; the relative ſenſe of having ſeen it before (which we call Memory) does neceſſarily emerge upon a freſh repreſentation of the Object.

But forgetfulneſſe ariſes either out of meer deſuetude of thinking on ſuch an Object, or on others that are linked in with it, in ſuch a ſeries as would repreſent it as paſt, and ſo make it a proper Object of memory; or elſe for that the ſpirits, which the ſoul uſes in all her Functions, be not in a due temper; which may ariſe from over much coolneſſe, or wateriſhneſſe in the Head, to which alone *Hypocrates* aſcribes obliviouſneſſe.

The laſt thing I am to conſider is *ſpontaneous motion*, which that it is performed by the continuation of the *ſpirits* from the ſeat of common ſenſe to the Muſcles, which is the groſſe engine of Motion, is out of doubt, the manner how it is, we partly feel and ſee (*i e.*) We finde in our ſelves a power, at our own pleaſure, to move this, or the other member, with very great force; and that the Muſcle ſwels, that moves the part, which is a plain indication of influx of ſpirits, thither directed or there guided by our meer will; a thing admirable to conſider, and worth our moſt ſerious meditation, that this direction of the Impreſſe of Motion, is made by our meer Will and Imagination of doing ſo; we know and feel it ſo intimately, that we can be of nothing more ſure, that there is ſome fluid and ſubtile Matter, which ordinarily we

we call ſpirits, directed into the Muſcle that moves the Member, its ſwelling dos evidence to our ſight; as alſo the experience that moderate uſe of good Wine, which ſupplies Spirits, will make this Motion the more ſtrong: As for the manner, whether there be any ſuch valvalæ or no in the Nerve, common to the oppoſite Muſcles, as alſo in thoſe that are proper to each, it is not materiall; this great priviledge of our *Souls* directing the Motion of matter thus, is wonderfull enough in either *Hypotheſis:* but I look upon the *Fibrous* parts of the muſcle, as the maine engine of motion; which the *ſoul* moiſtning with that ſubtle liquor of the *animal ſpirits*, makes them ſwell and ſhrinke, *like Lute ſtrings in rainy weather.*

And in this chiefly conſiſts, the notable ſtrength of our Limbs in *Spontanious motion*, but for thoſe conceived *Valvalæ*, that experience has not found out yet, nor ſufficient reaſon, they are to wait for admiſſion till they bring better evidence. For the preſence of the animall ſpirits in this fibrous fleſh, and the command of the ſoul to move, is ſufficient to ſalve all *Phænomena* of this kinde, for upon the *will*, conceived in the *common ſenſorium*, that part of the *Soul* that reſides in the Muſcles, by a power neer a kin

to that, by which ſhe made the body, and the Organs thereof, guides the ſpirits into ſuch pores and parts, as is moſt requiſite for the ſhewing the uſe of this excellent Fabrick.

And in vertue of ſome ſuch power as this, doe we ſo eaſily walk, though we think not of it, as alſo breath, and ſing, and play on the *Lute*, *Gittarre* or *Amphorion*, though our mindes be taken up with ſomething elſe; for cuſtome is another Nature; and though the animal *Spirits*, as being meerly Corporeal, cannot be capable of any habits; yet the ſoule, even that part thereof, that is not cognitive may, and therefore may move the body, though cogitation ceaſe, provided the members be well repleniſhed with ſpirits, whoſe aſſiſtance in natural motions of Animals is ſo great, that their Heads being taken off, their Body for a long time will move as before: As *Domitian* obſerves in the Flies he catched and in ſulted over, which after he had executed his juſtice upon, would flye about, and uſe their Wings, a good part of an houre after they had loſt their heads: which is to be imputed to the reſidence of their ſoule in them ſtill, and the intireneſſe of the *animal Spirits*, not eaſily evapourating through their cruſtarious Bodies, For it is but

a

a vulgar conceit to think, that the head being taken off, the ſoul muſt preſently fly out, like a Bird out of a Basket, when the lid is lifted up.

For the whole world is as much thronged up with body as where ſhe is; and that tye of the ſpirits, as yet not being loſt, it is a greater engagement to her to be there than any where elſe. This motion therefore in the Flyes about *July*, that is ſo perfect and durable, I hold to be vitall; but that in the parts of diſmembred Creatures, that are leſſe perfect, may be uſually mechanical.

I have now ſo far forth, as it is requiſite for my deſigne conſidered, the Nature and Functions of the *Soul*; and have plainly demonſtrated, that ſhe is a ſubſtance diſtinct from the Body, and that her very eſſence is ſpread throughout all the Organs thereof: As alſo that the general inſtrument of all her operations is the ſubtile ſpirits; which though they be not in like quantity & ſincerity every where, yet they make al the body ſo pervious to the impreſſes of objects, that like lightning, they paſſe to the common *ſenſorium*: For it is not neceſſary that the *medium* be ſo fine and tenuious, as the matter where the moſt ſubtle motion begins, whence *light paſſe* through *Aire* and *Water*, though *Aire* alone is not ſufficient for ſuch a motion as *Light*,

and

and *Water* almoſt uncapable of being the ſeat of the fountain thereof. This may ſerve to illuſtrate the paſſages of ſenſe from the membranes (or in what other ſeat ſoever the *Spirits* are moſt ſubtile and *lucid*) through thicker places of the body to the very centre of perception.

And thus have I diſcovered a kinde of Heterogeneity in the *Soul*; and that ſhe is not of the ſame power every where: For her centre of perception is confined to the fourth Ventricle of the Brain: And if the ſenſiferous motions we ſpeak of be not faithfully conducted thither, we have no knowledge of the Object. That part therefore of the ſoul is to be looked upon, as moſt precious; and ſhe not being an independent maſs as matter is, but one part reſulting from another; that which is the nobleſt is in all reaſon to be deemed the cauſe of the Reſt. For which reaſon (as *Alfid* cals God, on whom all things depend, ῥιζῶν ῥίζαν) ſo, I think this part may be called the *Root of the ſoule*, which apprehenſion of our will ſeem the leſs ſtrange, if we conſider that from the higheſt life, *viz. The Trinity in Unity, and Unity in Trinity*: There does reſult that which hath no life nor ſenſe at all, *viz.* the ſtupid Matter, wherefore in very good Analogy, we may admit,

mit, that that precious part of the *Soul* in which reſides perception, ſenſe, and underſtanding, may ſend forth ſuch an eſſential emanation from it ſelf, as is utterly devoid of all ſenſe and perception, which you may call, if you will, the *exteriour branches of the Soul*, or the *Rayes or Beams of the Soul*; if you call that nobler and diviner part the *Centre*, which may very well merit alſo the Appellation of the Eye of the *Soul*: all the reſt of its parts being but meer darkneſſe without it; In which, like another *Cyclops*, it will reſemble the World we live in, whoſe one Eye is conſpicuous to all that behold the light.

Now next let us preſcribe Medicines Chimical, or *Roſia Crucian*, wholeſome and fit to keep the Body in health and luſtineſſe, untill the appointed time of Death, that is, when the Soul ſeparates from it; but we will keep them together in good temper a while with theſe Medicines; and then after we ſhall teach you the Harmony and Compoſition of the Humane Soule; and then conduct it to the place from whence it came.

Chap. XII.

Medicines to prolong life; to preſerve health; to wax young being old; *To continue young: How to change, alter and amend the ſtate of the Body Of* Aurum Potabile; *Of the* Panacea; *Of the* Æther; *Of the* Pantarva: *The Water of the Sun; The Water of the Moon; The Blew Tincture and the Fire; The Greene ſalt and Azure Oyle; Of the red Medicine; Of the Water of the colour of Gold; Of the Oyle of Gold: How to diſſolve Mettals.*

IT will not be amiſſe to ſpeak ſomething in this place of the Nature and Conſtitution of Man, and preſcribe ſome Medicines that may keep the Soul and body together compleat One Hundred Years; to make that more plain which already hath been ſpoken.

As the *great World* conſiſts of three parts, the *Elemental*, the *Cæleſtial*, and the *Spiritual*; above all which *God himſelf is ſeated in that infinite, in acceſſible Light, which ſtreames from his own Nature*; even ſo Man hath in him his Earthly Elemental parts, together with the Cœleſtial and *Angelical Natures*, in the centre

tre of all which moves and ſhines the *Divine Spirit*. The Senſual, *Cœleſtial*, *Ætherial* part of man, is that whereby we do Move, See, Feel, Taſte and Smel; and have a commerce with all material objects whatſoever: It is the ſame in us as in Beaſts, and it is derived from *Heaven*, where it is predominant, to all the inferiour *Earthy* Creatures.

In plain terms, it is part of *Anima Mundi*, commonly called *Anima Media*; becauſe the influences of the *Divine Nature* are conveyed through it to the more material parts of the Creature, with which of themſelves they have no proportion. By means of this *Anima Media*, or the *Ætherial Nature*, man is made ſubject to the influence of the *Stars*, and is diſpoſed of *by the Cœleſtial Harmony*: For this middle ſpirit (middle I mean between both extreams, and not that which actually unites the whole together) as well that which is in the outward *heaven*, as that which is in *Man*, is of a fruitfull inſinuating nature, and carried with a ſtrong deſire to multiply it ſelf: ſo that the *Cœleſtial form* ſtirs up, and excites the *Elemental*; for this ſpirit is in *Man*, in *Beaſts*, in *Vegetables*, in *Minerals*, and in every thing, it is the Mediate of Compoſition and Multiplication.

And

And now I ſtep from the *firſt Harmonicall Unity* to the *Serretum Tenebrarum*; for here I ſee the Creature prevaricates; you muſt therefore draw the *water* of the *Sun*, and the *water* of the *Moon*, for in them is *Filius ſolis*, and *Filia Lunæ Cœleſtis*, and what offices ſoever the two great Lunaries perform for the conſervation of the great world in general: Theſe two little Luminaries perform the like for the conſervation of their ſmal Cask or Microcoſme in particular. And the firſt Medicine I ſhall give you the Receipt of, it will Cure all Diſeaſes in the Body, prolong Life, Health, Youth, Wiſdome, Virtue, and will alter, change and amend the ſtate of the Body

Recep. *Limi Cœleſtis partes Decem. Separatur Maſculus à Fœmina, uterque porro à Terrâ ſua, phiſcè tamen & citra omnem violentiam Separata proportione debitâ harmonicâ, & vitali conjungeſtatimque, Anima deſcendentia ſphærâ pyroplaſtica, mortuum ſuum & relictum Corpus amplexu mirifico reſtaurabit conjuncta foveantur. Igne naturali in perfectum Matrimonium ſpiritus, & Corporis: procedas Artificio vulcanico-magico, quouſque exaltentur in Quintam Rotam Metaphyſicham. Hæc eſt, illa, de Qua tot ſcribillarunt tam pauci noverunt, Medicina.*

Now

Now the *Roſie Crucians*, who without controverſie are the wiſeſt of Nations, when they diſcourſe of the generation of Mettals, tell us, it is performed in this manner. The *Mercury* or *Mineral liquor* (ſay they) is altogether cold and paſſive, and it lies in certaine earthly ſubterraneous caverns, but when the *Sun* aſcends in the Eaſt, his beams and heat falling on this *Hemiſphere*, ſtirr up and fortifie the inward heat of the *Earth*; thus we ſee in Winter weather that the outward heat of the *Sun* excites the inward naturall warmth of our bodies, and cheriſheth the blood when it is almoſt cold and frozen.

Now then the centrall heat of the *Earth* being ſtirr'd and ſeconded by the circumferentiall heat of the *Sun*, workes upon the *Mercury* and ſublimes it in a thin vapour, to the top of its Cell or Caverne; but towards *Night* when the *Sun ſets* in the *Weſt*, the heat of the *Earth*, becauſe of the abſence of that great *Luminary* grows weak, and the cold prevailes, ſo that the vapours of the *Mercury* which were formerly ſublimed, are now condenſed, and diſtill in drops to the bottome of their Caverne; but the night being ſpent, the *Sun* againe comes about to the Eaſt, and ſublimes the moiſture, as formerly this ſublimation

mation and condenſation continue ſo long, till the *Mercury* takes up the *Subtle Sulphureous parts of the Earth*, and is incorporated therewith; ſo that this ſulphur coagulates the *Mercury*, and fixeth him at laſt, that he will not ſublime, but lyes ſtill in a ponderous lumpe, and is concocted to a perfect mettall; our *Mercury* therefore cannot be coagulated without our ſulphur: For it is water that diſſolves and putrifies Earth, and Earth that thickens and putrifies water; you muſt therefore take the *Coraſcen Dog*, and the *Bitch of Armenia*, cuple them both together, and they will bring you a *skie coloured Whelp*, that will preſerve health, *&c.* For out of the two firſt principles is produced a third Agent.

But the Earth being the ſubſidence or remains of that Primitive maſs, which God formed out of Darkneſſe, is therefore a fæculent impure body: For the extractions which the *Divine Spirit* made were pure, *Oleous*, *Ætheral ſubſtances*, but the Crude, Phegmatick, Indigeſted Humours ſettled like lees towards the Centre; the Earth is ſpongie, Porous and Magnetical, of compoſition looſe, the better to take in the ſeveral Influences of Heat, Rains and Dews, for the nurture and conſervation of her Products. In her is that principal

principal reſidence of that Matrix, which attracts and receives the Sperm from the Maſculine part of the world; ſhe is Natures *Ætna*: Here *Vulcan* doth exerciſe himſelf, he is a pure *Cœleſtial Plaſtick Fire*, we have *Aſtrologie*, *Aſtronomy* and *Geomancy* under our Feet; the *Stars* are reſident with us, and abundance of *Jewels* and *Pantarva's*, *Blew tinctures*, *Waters of the Sun and Moon*, all manner of *coloured Medicines* and *Salts*, and the green *Panacea*, the *Blew Fire*, and *Golden Water*, the *Azure Tincture*, ſhe is the Nurſe and Receptacle of all things, for the ſuperiour Natures ingulph themſelves into her; what ſhe receives this age, ſhe diſcovers the next, and like a faithfull Treaſurer conceals no part of her accounts.

The water hath ſeveral complexions according to the ſeveral parts of the Creature. Here below and in the circumference of all things it is volatill, crude and raw; for this very cauſe, Nature makes it no part of her proviſion, but ſhe rectifies it firſt, exhaling it up with her heat, and then condenſing it to Rains and Dews, in which ſtate ſhe makes uſe of it for nouriſhment: Somewhere it is interiour, vitall and cœleſtial, expoſed to the breath of the firſt Agent, and ſtirred with ſpiritual, eternal windes. This is that *Pſyche*

of

of *Apulejus*, and the fire of Nature is her *Cupid*; In the *Water* are hidden treasures, but so inchanted you cannot see them, for all the chest is *transparent*. I doe now advice those Gentlemen that Read me, to study Water, that they may know the Fire.

Now Nature hath for every Seed a Vessel of her own, and all her Vessels are but severall sorts of Earth, *&c.* The *Aurum Potabile* is so admirable a Medicine, that it cures the diseased very strangly, for they are healed unawares; Neither do they feel any operation; but suddenly they will be sound & in health; there are several wayes to use this *secret virtue of Gold*, both first and last, and some of them may be communicated, but some not.

Furthermore to Cure and keep the body in health, take these approved Medicines, to nourish and fortifie your Spirits with, that which is proper to your particular infirmity, *viz.* The *Pantarva*, a universall Medicine, for some Temperatures; *Filius, Solis, Cælestis, Amicus Vitæ*, Proper for Surfets and cold Agues, for Lethargyes and dulnesse of sight, *Recep Ignis Vitæ* and *Sanguis Vitæ*, for Distempers of Stomack and Bowels, in extreame Swoonings; *Stella Vitæ*, in all new distempers of Bowels or Belly, Coughs, shortnesse of Breath

Breath, paſſions of the Heart, *Radix Vitæ*: the *Aurum Potabile* is well experienced to be wonderfull helpfull to women in travell, by many thouſands of people, *&c.* the *Aqua Solis* and *Aquâ Lunæ*, cure mad people, the Spirit of *Oranges* mixed with *Delicię Vitæ*, cures Sadneſſe and Melancholly; Spirit of *Cinamon*, *Lemons* mixed with *Salus Vitæ* are good in caſes of Infectious peſtilentiall dangers, Spirit of *Angelica*, *Cloves* and *Roſemary* mixed, cure the Rickets, Worms, Green-ſickneſſe, Mother-fits; Spirit of *Bawme*, *Saffron*, *Mint*, and *Medulla Vitæ*, for waſtings and weakneſs; Spirit of *Clary* and *Nutmeggs*, the *Panacea* and *Succus Vitæ*, cures the Convulſion, Palſy and Falling-ſickneſſe, *&c.* *Spiritus Mellis* and *Luna Potabile*, cure the Dropſie, Leproſie Gout, Scurvey, Spleen, Wind, Gravell: *Adjutrix Vitæ*, cures all diſtempers of the Stomack and Bowels, and cauſeth appetite and diſgeſture: But there are many counterfeit Waters ſold by theſe names, and falſe Medicines made by thoſe who underſtand not naturall things, nor their generation, and theſe fill frail bodies full of filthy diſeaſes: To begin then to learn how to make the true medicines that will innoxiouſly and faithfully cure all diſeaſes incident to bodyes,

you are to know in the first place that generation is twofold,

Ordinary,
and
Extraordinary.

Extraordinary generation is that, by which an unlike thing is generated out of an unlike; as Mice are generated out of dung, and Snakes by putrefaction by the Sun; this Generation is termed in the Schools, *Equivocall*.

The ordinary is that, by which a like thing begets his like, as when a man begets a man child, and a Lyon a Lyon; this in the Schools is termed *univocall*, this generation with the method and the means of it; I shall include briefly thus, every thing generated or begotten, is generated and borne of his own specific seed, and in his proper Matrix.

Before any perfect thing can be generated, the seed must necessarily putrifie, and then be nourished.

The seed then putrifies, when a salt of the same nature with it, dissolved in a convenient liquor, doth by the assistance of a gentle heat penetrate, analize and rarifie the substance of the seed, that the included spirit may out of its subject matter, form a convenient

nient habitation or body for it self; in which it may perform the Offices of natural Propagation and seminal Multiplication.

The Humour or liquor which serves for putrefaction must be proportionable to that body which is to be putrified; the heat which promotes this putrefaction, must be so milde and temperate, that the liquor in which the resolving Salt lyeth, may remain still in and about the matter, and not be laved or evaporated from it; the body putrifying, must not be removed out of that Matrix, in which the putrifaction was begun, untill that which is intended be fully perfected; the more pure the Matrix is, the thing generated is by so much the more perfect and sound; that Matrix is onely convenient and adapted to Generation, which permits an easie entrance to the seed.

Our *Salt-peter* is a most white incombustable body, and a gummie Aereal Nature; it is so unctuous and aireal, it will not generate nor mingle with our due: I have for triall taken it into its grosse, and putting it in a quart of Rain distilled: I digested these two without any other third thing, for a full fortnights time; but they would never mix, the Nitre (notwithstanding many long and violent agitations of the Glasse) keeping still

a part, in the form of Butter or Oyle; more white then Snow: It is indeed of wonderfull vertue alone, *&c.* Bodies or ſubſtances which are generated of Ayre, retain the firſt complexion of their Parent: Yet I have ſeen Water turned into a blood red colour, without any other thing; and I know how to do it, but I may not teach theſe things: Now out of that body which is either corrupted or deſtroyed by ſtrange or extracious natures; or whoſe ſpermatick Veſſels, are by ſome violence maimed or cut off, no ſeed can be had: That body which is preſerved or ſuſtained by one ſimple kinde of Nutriment; is far more perfect and durable, and yeelds more ſound and prolifick ſeed, than that which is nouriſhed with many and different kindes of Nutriment; by theſe Rules you may know how to digeſt, to diſſolve, to putrifie, to generate, to ſeparate the impure from the pure, and ſo to come by moſt perfect Medicines; but you muſt follow the method of my *Roſie Crucian* Phyſick, *lib.* 2. *chap* 10. you know not all nature doth. And verily, ſo great & precious a bleſſing theſe are, that God never imparts them to any fraudulent Montebanks, nor to Tyrants, nor to any impure laſcivious Perſons, nor to the Effeminate

Effeminate and Idle, nor to Gluttons, nor Usurers, nor to any worshippers of *Mammon*; but in all Ages, the Pious, the Charitable, the Liberal, the Meek, the Patient and Indefatigable Spirit, who was a diligent observer and admirer of his marvelous works found out: For,

The greedy Cheat with impure hands may not,
Attempt these Arts, nor are they ever got
By the unlearn'd and rude; The Vicious minde
To lust and softnesse given, it strikes stark blinde;
So the slie wandring Faetour, &c.

And again,

But the Sage, Pious man, who still adores,
And loves his Maker, and his love implores,
Who ever joyes to search the secret cause,
And series of his works, their love and laws,
Let him draw neer, and joyning will with strength
Study this Art in all her depth and length:
Then grave experience shall his Comfort be,
Skill'd in large Nature's inmost mystery;
The knots and doubts his busie course and cares
Will oft disturbe, till time the truth declares
And stable patience (through all tryals past)
Brings the glad end, and long hop'd for at last.

Behold all you Medicasters, who hate and persecute these Divine sciences *Astrology*, *Geomancy*, and *Chymistry*, give ear O you *Doctors* that darken counsel by words without knowledge; gird up your loyns like men, for I will demand of you, and answer you me; With what confidence can you professe your selves to be Physitians, seeing that all Physick or Medicines are without *Astrologie*, *Geomancy* and *Chimistry* imperfect? By the first of these we understand, from whence the disease came, and what Medicine is proper for the Patient at certain times? To Cure him according to his Temperature, which we finde by the second, and how long the sickness will continue? And the third supplies us out of the light of Nature, with convenient means, (and particular Natures to separate the impure from the pure) and will teach you by the first how to heale all *Diseases* of the *Macrocosmical* substances, and afterwards by examples and experiments deduced from those exteriour Cures, will shew us the right and infallible Cure of all Diseases in our own bodies? He that knows not how to heal and purge Mettals? How can he restore the decayed or weakened radical Balsome in Man? and excite it by comfortable and concordant medicines to perform perfectly

fectly all his appointed Functions, which muſt neceſſarily be put into action, before any diſeaſe can be expelled? He that knows not what it is in Antimony which purgeth Gold, how can he come by an effectual and wholeſome Medicine, that will purge and caſt out theſe extrarious peccant cauſes, and humours that afflict and deſtroy the body of man? He that knows not how to fix *Arſenick*, to take away the corroſive nature of *ſublimate*, to coagulate *Sulphurous* ſpirits, and by a convenient ſpecifical medium to break and analize ſtones in the greater world, will never in the body of man allay and tame the Arſenicall ſpirits of the Microcoſmic ſalt; nor take quite away the venemous indiſpoſition of the Sulphur, nor diſſolve the Stone in the Bladder, and drive it out being diſſolved? It is a noble, ſafe and pious courſe, to examine and try the force and virtue of Medicines upon the *Macrocoſmical* ſubſtances, before we apply them to our fellow Creatures, and the rare Fabrick of Man: And yet there is none of theſe medicines but is ſo eaſie and cheap to be made, that a fine Chymical Lady in the making Sack-poſſets and Sugar-ſops may practiſe them, and read advice to a Daughter, without diſturbing her fancy.

The

The *Skie coloured Water*, is that in which the Azure tincture is extreamly predominant, but with much light and brightneſs this ſtrange liquor, if the Sun ſhine on it at Noon, will attract the beams or ſplendor to it ſelf, in which they will ſinke downwards, as if Coagulated with the heat, but reflecteth to the eyes of the beholders, a moſt beautifull Rain-bow.

Take the *Ayre* of the *Fire* of our litle invisible World. For being prepared, it produceth noble effects, *Youth*, *Wiſdome*, and *Vertue*, it will *raiſe the dead*, and whereſoever it appears, it is an infallible ſigne of life, as you ſee in the Spring time, when all things are green, the ſight of it is cheerfull, and refreſhing, beyond all imagination, it comes out of the *Heavenly earth*, for the ſaphir doth ſpermatize, and injects her tinctures into the *Æther*, where they are caried and manifeſted to the eye. This *Saphir* is equall of her ſelf to the whole compound, for ſhe is threefold, or hath in her three ſeverall eſſences:

The Stone *Synochitis* brings the bearer acquainted with *Angels* and *Spirits*, the Stone *Anachitis* makes the *Images of the gods appear*, the *Enuchis* put under them, that Dream cauſeth *Oracles*; there is a certain vertue in the

the *Loadſtone*, by which it attracts *Iron*; *Rhubarb* expels Choller; the Oyle of that ſtinking loathſome weed *Tobacco* cures all manner of Wounds, but the ſmoak of it, is worſe than any thing in the world: The *Roſie Crucians* have invented *univerſal Magnetic medicines* for Feavers, which being put into the Urine of a ſick Patient, the quantity of a few drops will ſympathetically work the ſame operation in the Cure of the Feaver, as the weapon Salve does upon the wound.

And there are *Medicines* with which men *may prolong their lives for ever*, they ſay, *raiſe dead Bodies to life again*; but it is not lawfull to ſpeak and teach theſe things to any man: Becauſe, whereas he has but a ſhort time to live, yet he ſtudies miſchief with all his might, and attempt all manner of wickedneſſe: If he ſhould be ſure of a very long life, he would not ſpare God himſelf.

Were it not good, that we needed not to care, nor fear Hunger, Poverty, Sickneſſe and Age, & that we could alwayes live ſo, as if we lived had from the beginning of the world; and moreover, as we ſhould ſtill live to the end thereof; And dwell in one place, that neither the people which dwell beyond the *River Ganges* in the Indies could hide any thing

thing, nor thoſe which live in *Peru* might be able to keep ſecret their Counſels from you.

What think you of one only Book in which you may Read, Underſtand and Remember, all that, which in all other Books, (which heretofore have been, and are now, and hereafter ſhall come out) hath been, is, and ſhall be learned and found out of them? How pleaſant were it, if we could ſo ſing, that inſtead of ſtony Rocks, we could draw to us Pearls and precious Stones? inſtead of wilde Beaſts, Angels and Genii; and inſtead of helliſh *Pluto*, move the mighty Princes of the world: *I could tell you more, for I have known ſome Sciences*, which you *have never heard of, nor your Fathers before you*; but I am drawing off the ſtage in all haſt, and returning to my firſt ſolitudes, my diſcourſe ſhall be therefore very ſhort, and like the Echo's laſt ſyllables, imperfect, I intend it onely for a hint, not a full light, but a glance, and you muſt improve it for your better ſatisfaction.

Chap.

Chap. XIII.

How the Soul or Genius being united to the body continues in Harmony with it: A Compariſon betwixt the Soule in the Body, and the Aerial Genii.

LEt us now convey the Soul to the place from whence it came; for all is vanity under the Sun, therefore we muſt firſt ſeek the Kingdome of God, &c.

O God, my life! whoſe *Eſſence* man
Is no way fit to *know*, or *ſcan*;
But ſhould approach thy *Court* a *Gueſt*
In *thoughts* more *low*, than his *requeſt*.
When I conſider, how I ſtray
Me thinks 'tis pride in me to pray,
How dare I ſpeak to *Heaven*, not fear
In all my ſins to court thy *Eare*,
But as I look on *Woonts* that lurke
In blinde *Intrenchments*, and there work
Their own dark *Priſons* to repaire,
Heaving the *Earth* to take in *Aire*:
So view my fettered *Soul*, that muſt
Struggle with this her *load* of *Duſt*

Meet

Meet her *Addresse*, and add one *Ray*,
To this mew'd *parcell* of thy *Day*
Shee would though here *imprisoned*, see
Through all her *Dirt* thy *Throne* and *Thee*,
Lord guide her out of this *sad night*
And say once more, *Let there be Light.*

Having thus discovered the *Primitive supernatural part of the Creation*, how the *Spirits* and *Angels* descend into the *Spheres*, and give *life, light and influence* to the *Planets*, and their descent of darting of *Genii* to *man*, *beast* and every *living Creature*; The *Harmony of the Heavens*, *and the Harmony of mans body*: I should be in a readinesse to treat of the souls separation from it, did I not think my self obliged first to speak of the *Harmony of the Soul*; For as the *Harmony* of the *body* consists of a due measure and proportion of the members; so the Consonancy of the minde of a due temperament, and proportion of its Vertues and Operations which are *Concupiscible*, *Irascible* and *Reason*, which are so proportioned together.

For Reason to Concupiscence hath the proportion *Diapason*, but to Anger *Diatessaron*; and Irascible to Concupiscible hath the proportion *Diapente*: When therefore the best *proportioned Soul is joyned to the best proportioned body*, it is manifest, that such a man

also

alſo hath received a moſt happy lot in the diſtribution of gifts, For as much as the ſoul agrees with the body, in the diſpoſition of Naturals, which agreement indeed is moſt hid, yet after ſome manner ſhadowed to us by the wiſe.

But to haſten to the *Harmony* of the *Soul*, we muſt inquire into it by thoſe *mediums* by which it paſſeth to us (*i. e.*) by celeſtial bodies and *ſpheres*, knowing therefore what are the powers of the *ſoul*, to which the *Planets* anſwer, we ſhall by thoſe things, which have been ſpoken of before, the more eaſily know their agreements amongſt themſelves; For the *Moon* governs the Powers of Increaſing and Decreaſing; the phantaſie and wits depends on *Mercury*, the Concupiſcible virtue on *Venus*, the Vital on the *Sun*; the Iraſcible on *Mars*; the Natural on *Jupiter*; the Receptive on *Saturn*; but the Will as the *primum mobile*, and the guide of all theſe powers at pleaſure, being joyned with the ſuperiour intellect, is always tending to good; which intellect indeed doth alwayes ſhew a pathway to the Will, as a Candle to the Eye; but it moves not it ſelf, but is the Miſtreſſe of her own operation, whence it is called Freewill; and although it alwayes tends to good, as an object ſuteable to it ſelf; yet ſometimes being

being blinded with errour, the animal power forcing it, it chooseth evill believing it to be good.

Therefore Will is defined to be a faculty of the intellect and Will, whereby good is chosen by the help of Grace, and Evill not assisting; Grace therefore which *Divines* call Charity, or infused love, is in the Will, as a first Mover, which being absent, the whole consent fals into dissonancy; Moreover, the *soul* answers to the *Earth* by *sense*, to the *Water* by *Imagination*, to the *Aire* by *Reason*, to the *Heaven* by the *Intellect*, and the soul goes out into a *Harmony* of them according, as these are tempered in a mortall body.

The wise *Plato* knowing that the Harmonious dispositions of *bodyes* and *souls* are divers, according to the diversity of the complexions of men, did not in vain use musical sounds and singings, as to confirme the *Health* of the *body*, and restore it being lost. So to bring the minde to wholsome manners, untill they make a man suitable to the *Celestiall Harmony*, and make him wholy Celestiall; moreover there is nothing more *efficatious to drive away evill spirits then Musicall Harmony* (for they being faln from the *Celestiall Harmony*, cannot endure any true con-

sent

ſent, as being an Enemy to them, but fly from it: Bodyes being but thick clouds to *Souls*, and there is no more difference betwixt a *ſoul* and an *Aereal Genius*, then there is betwixt a *Sword in the ſcabbard and one out of it*; and that a *ſoul* is but a *Genius* in the *body*, and a *Genius* a *ſoul* out of the *body*, yet the ſoul followes the temperature of the body, and is corrupted and ruſted in it.

Chap. XIV.

How the ſoul ſeparates from the body; and is not ſtopt in the dead corps, as ſome would have it? how ſhe can get out of the body, that her Union with her Aerial Vehicle *may be very ſudden as it were in a moment? how the ſoul may be looſned and leave the body, and yet returne to it again by ointments: that ſouls departed communicate dreams. Apparitions of bodies and unbodied Genii. Of Cap.* Lap *&* Dr. Nic Culpeper *appearing after death; How Naturall and Ordinary it is for Genii to appear? Reaſons to perſwade the unprejudiced that ordingrily thoſe apparitions that bear the ſhape and perſon of the deceaſed, are indeed the ſouls of them: That the ſoul is capable of an Aery and Ætherial bo-*

dy,

dy, as well as a terreſtiall, and alſo of ſenſe, pain, pleaſure; Of the genious power of changing the temper: Of her Aereal Vehicle, and the ſhape thereof; That the vehicles of Genii have as much of ſoled corporeal ſubſtance in them as the bodies of them: That the naturall abode of ſouls departed after death is the Aire: How Dæmons and ſeparate Genii *hear and ſee us at a vaſt diſtance, and whence it is that though they may ſo eaſily hear or ſee us, we may neither hear nor ſee them; Of the Touch, Smell, Taſte, and Nouriſhment of Genii; How they are viſible one to another: That they converſe in a humane ſhape the better ſort of them; the baſer in Beſtial; of the Igneous ſplendours of Genii; How they are made; That the external beauty of the Genii is according to the degree of the inward Vertue of their minds? How Ghoſts entertaine one another in the other world; of their conferences Philoſophicall and politicall; Of their Religious exerciſes; Of the paſtimes and recreations of the better ſort; Whence the Aireal Genii have their food; Of the food and feaſtings of the better ſort of* Genii.

COncerning the Actuall and Locall Seperation of the *ſoul* from the Body, it is manifeſt to be underſtood of this *Terreſtiall Body*, for to be in ſuch a ſeparate State, as to be where Body or Matter is, is to be out of

of the world: The whole univerſe being ſo thick ſet with Matter, or body, that there is not to be found the leaſt vacuity therein. The Queſtion therfore is only, whether upon death the ſoul can paſſe from the Corps into ſome other place; *Belen* and *Salmanaz* ſeeme, to arreſt her there by that generall Law of Nature, termed the Law of immortality, whereby every thing is to continue in the ſame Condition it once was in, till ſomething elſe change it; but the application of this Law, is very groſſely unjuſt in this Caſe.

Mr. Owen and ſome other of the *Presbyter Prieſts*, wonder how the *Soul* can get out of the *Body*, being impriſoned and lockt up in ſo cloſe a Caſtle. But theſe ſeem to forget both the nature of the ſoul, with the tenuity of her Vehicle, and alſo the Anatomy of the body; for conſidering the Nature of the ſoul her ſelf, and of matter which is a like penetrable every where, the *Genius* can paſs through ſolid *Iron* and *Marble*, as well as through the ſoft *Aire* and *Æther*, ſo that the thickneſſe of the body is no impediment to her; beſides her *Aſtreall Vehicles* is of that tenuity, that it ſelf can as eaſily paſſe the ſmalleſt pores of the body, as the light does *Glaſſe*, or *the lightning the ſcabbard of a ſword*

without tearing or ſcortching of it; and laſtly whether we look upon that principall ſeat of the plaſtick power the heart, or that of perception the brain: when a Man dyes, the ſoul may collect her ſelf, and the ſmall reſidue of *Spirits* (that may haply ſerve her in the inchoation of her new *Vehicle*) either in the heart; whence is an eaſy paſſage into the Lungs, and ſo out of the mouth; or elſe into the head, out of which there are more doores open then I will ſtand to number. Theſe things are very imaginable, though as inviſible as the *Aire*, in whoſe element they are tranſacted.

How the ſoul may live and act ſeparate from the body, may be eaſily underſtood out of what has been ſpoken, but that ſhe does, *de facto*, there are but two wayes to prove it, the one by the teſtimony of Hiſtory, the other by Reaſon; that of Hiſtory is either of Perſons perfectly dead, or of thoſe that have been ſubject to *Ecſtaſies*, or rather to that height thereof, which is more properly called ἀφαιρεσία, *when the ſoul does really leave the body, and yet returne again*; Of this latter ſort are the *Koſie Crucians*, who Anoint their heads ἠλεκτρωδεῖ φαρμάκῳ, *with a Gummy Medicine* made of the *Oyle of Ravens, Swallowes, Æther, Gold, Hony, Salt, Mercury*, &c. and this

this would looſen the ſoul and quit it from the body, and carry it up and down through the world, and ſhew it all things, whilſt the body, lies *Steaming and ſweating, as if it were Purged with fire, &c.*

But the paſſing of the ſoul out of the body in ſleepe, or ecſtaſie, may be ſometimes a certaine diſeaſe, as well as that of the Νυκτοβάται, thoſe that walk in their ſleep: Now if it ſhould happen that ſome ſuch diſtemper ſhould ariſe in the body, as would very much change the vitall cognity thereof for a time; and in this *Paroxciſme* that other diſeaſe of the *Noctambuli* ſhould ſurpriſe the party; his *Immagination* driving him to Walk to this or that place, his *Soul* may very eaſily be conceived in this looſned condition it lies in, to be able to leave the body, and paſſe in the Aire, as other inhabitants of that Element do, and act the part of ſeparate *Spirits*, and exerciſe ſuch functions of the perceptive faculty, as they do that are quite releaſed from terreſtriall matter; Only here is the difference, that that Damp in the body that looſned the Union of the ſoul being ſpent, the ſoul by that *Naturall Magick* I have uſed to diſcourſe of in my *New Method of Roſie Crutian Phiſick*, will certainly return to the body, and unite with it again as firm

as ever, but no men but *Roſie Crucians* can paſſe out of their bodies, when they pleaſe.

The Example of the other ſort, *viz* of the appearing of the *Ghoſts of Men* after death, are ſo numerous and frequent in all mens mouths, that it may ſeem ſuperfluous to particulariſe in any, This appearing is either by dreams or open viſions, in Dreams as that which hapned Ιυλία τῇ Βασιλίδι, to *Julia* the Queen; to whom an armed Knight ſuggeſted in her ſleep, the death of *Appolonius Tyaneus*, and the comming again of her inchanted Servant *Leonides the Second*, her dearly beloved; and it came to paſſe,

I will adjoyne only three examples or four of Viſions, which are ordinarily called apparitions of the Dead, as that of *Nero* (who after the Murdering of his Mother: was haunted with *Dæmons*, and *Otho* was pulled out of his bed by the *Ghoſt of Galba*: And a Maid that lived in the houſe with my Mother, one night was pulled out of her bed by one *John Stringer*, that a little before was killed by one *Richard Evens*, who loved this maid as well as he, and the maid, notwithſtanding three doors being lockt faſt, had the right ſide of her haire and headcloaths clean ſhaved or cut away.

Such inſtances as theſe are infinite, I heard

wonderfull

wonderfull delightful Muſick in the Air 100. *miles from any Land*, upon the twelfth of *June*, 1650. Afterwards a gentleman in our Ship being a ſleep at noon in the *Cabin*, was called for by a voice from the ſhore, which hayl'd our ſhip, few of us took notice of his Name; he was twice called for before any of our men could remember we had any ſuch man aboard; at laſt he was waked and came upon the deck, and gave a ſigne that he attended to the Voice; but after giving expreſſe attention, a clear and diſtinct voice was heard from the ſhoare; which was the Deſart Iſland of *Chriſly* in Turkey, uttering theſe words; *Edward Walford, your Maſter Nicholas Sheldon is here, when you come into* Italy *ſhip ſpeedily home, for your Miſtreſs wiſhes for you*: At his return he found all this to be truth, for his Maſter dyed about the houre of that day he heard the Voice.

And my Father *Francis Heydon* with one Mr. *Blackmore* in the year 1644. beheld the hand of *Almighty God, with a ſword drawn and ſhaking it over the Weſt*, it appeared wonderfull glorious with part of the Arm, very fearfull and furious, it was in its motion ſtriking every way all that night, and a few dayes after they heard *Eſſex* and his Army were routed by the Angel of Almighty God: for

ſo they concluded, Rebellion was puniſhed.

And one Captain *Lap* being merry at our houſe, told my *Father* and *Mother, he would never ſee them more untill the King came to his throne againe; and then he would requite their loves to him, if he lived, and if he dyed, yet he would come and ſound a Trumpet unto them*; which in truth he did at a garden doore, and then they remembred his words, and thought he was dead, as ſuddenly after they heard.

Another Example is of Mr. Doctor *Nich. Culpeper*, whoſe *Ghoſt* appeared to his *Widdow*, *Alice Culpeper*, and ſpake to her, in the *lively Image of his deceaſed body*, bidding her vindicate him, for he was abuſed by ſome *Bookeſellers*; He appeared to a fellow in his houſe, named, *Thomas Harrington*, and gave him a paper, which is now publiſhed, wearing the title of Mr. *Culpepers Ghoſt*, giving ſeaſonable advice to the Lovers of his Writings, and ſold by *Peter Cole*, in *Corn-hill*, neer the Royal Exchange, *London*; theſe Apparitions are really the ſouls of the Deceaſed, and no Devils, as ſome fondly conceive, as you may read in the Book.

Now the *Genius* in her *Aerial Vehicle* is capable of ſenſe properly ſo called, and conſequently of pleaſure and pain; for there is a

neceſſity

neceſſity of the reſulting of ſenſe from vital union of the *Genius* with any body whatſoever; and we may remember, that the immediate inſtrument of ſenſe, even in the earthly body, are the ſpirits; ſo that there can be no doubt of this Truth. And pleaſure and pain being proper modifications of ſenſe, and there being no body but what is paſſible, it is evident that theſe *Vehicles of aire* are ſubject to *pain* as well as *pleaſure*, in this Region, where ill things are to be met with as well as good.

And there is as much matter or body in one conſiſtency as another; As for example, There is as much matter in a *Cup of Aire*, as in the ſame Cup filled with Water, and as much in this Cup of Water, as if it were filled with Lead or Quickſilver, which I take notice of here, that I may free the imagination of men from that ordinary and Idotick miſapprehenſion, which they entertain of Spirits that appear; as if they were as evavid and devoid of ſubſtance, as the very ſhadows of our bodies, caſt againſt a Wall, or our *Images* reflected from a *River* or *Looking-glaſſe*, and therefore from this Errour, have given them names accordingly, calling the *Ghoſts* of men that preſent themſelves to them, Εἴδωλα & Ὕμβρε, *Images and Shades*. The which, the

more visible they are, they think them the more substantial, fancying that the Aire is so condensed, that there is not onely more of it, but also that simple there is more matter or substance, when it appears thus visible, then there was in the same space before: And therefore they must needs conceit that death reduces us to a pittifull thin pittance of being; that our Substance is in a manner lost, and nothing but a tenuous reek remains, no more in proportion to us, then what a sweating Horse leaves behinde him, when he Gallops by in a frosty morning; which certainly must be a very lamentable consideration to such as love this thick and plump body, and are pleased to consider how many pounds they out-weighed their neighbour the last time they were put in the Ballance together.

But if a kinde of dubious transparency will demonstrate the deficiency of corporeal substance, a *Pillar of Chrystal* will have lesse thereof, then one of *Tobacco smoake*; which though it may be so doubtfull and evanid an object to the Eye, if we try it by the hand, it will prove exceeding solid: As also these *Ghosts*, *Genii*, or unbodied Souls, call them which you will, that are said to appear in this manner, have proved to them that have

have touched them, or have been touched by them. For it is a thing rediculous and unworthy of an *Astronomer*, *Astrologer*, *Geomancer* or *Phyloſopher* to judge the meaſure of corporeal matter, by what it ſeems to our ſight; for ſo *Ayre* would be nothing at all; or what it is to our handling, or weighing of it; for ſo indeed a *Cup* of *Quiekeſilver* would ſeem to have infinitely more matter in it, then one filled with *Aire* onely, and a veſſel of *Water* leſs when it is plunged under the *Water* in the River, then when it is carried in the *Ayre*; but we are to remember, that let matter be of what conſiſtency it will, as thin & pure as the flame of a Candle; there is not leſſe of corporeal Subſtance therein, than there is in the ſame dimenſions of *Silver*, *Lead* or *Gold*.

Seeing its demoſtrated that Genii have ſolid bodies, and the place of the *Soul* or *Genius* abode is the *Aire*, and the *Vehicles* of the *Genii* or *Souls* deceaſed is the *Aire*; nor can the *Souls Vehicle be* incommodated by ſtorms of Winde; and yet *Rain*, *Haile*, *Snow* and *Thunder* will incommodate her leſſe: For they paſſe as they doe through other parts of the Aire which cloſe again imediately, and leave neither wound nor ſcare behinde them: Wherefore all theſe Meteors

Maſter

Mr. *John Gadbury* ſpeaks of, may in their mediocrity be a pleaſure to her and refreſhment; and in their exceſſe no long pain, nor in their higheſt rage any deſtruction of Life at all: From whence we may ſafely conclude, that not onely the upper Region, but this lower alſo, may be inhabited both by the deceaſed *Souls* of Men and by *Dæmons*. And though we cannot ſee theſe *Aerial Spirits*, yet they may not miſſe of ſeeing us; and that it may be, from a mighty diſtance, if they can transform their Vehicle, or the Organ of ſight, into ſome ſuch advantageous Figure, as is wrought in Dioptick Glaſſes, which power will infinitely exceed the contracting and dilating of the pupill of our Eye; which yet is a weaker and more defectitious attempt towards ſo high a priviledge as we ſpeak off; which notwithſtanding may ſeem very poſſible in ſpirits, the ſame may be ſaid of their hearing: For the ſame principle may enable them to ſhape themſelves Organs, for the receiving of ſounds, of greater Art and Excellency, than the moſt accurate acconſtick we read of, or can excogitate: Wherefore it is a very childiſh miſtake to think that becauſe we do not every day ſee the ſhape, nor hear the diſcourſe of Spirits, that they neither hear

nor

nor ſee us: For ſoft bodies are impreſſible by hard ones, but not on the contrary; as melted wax will receive the ſignature of the ſeal, but the ſeal is not at all impreſſed upon by the Wax. And ſo ſolid a body will ſtop the courſe of Aire, but the Aire will not ſtop the courſe of a ſolid body, and every inconſiderable terreſtrial conſiſtency will reflect light, but light ſcarce moves any terreſtrial body out of its place, but is rebounded back by it; that therefore that is moſt tenuious and thin is moſt paſſive; and therefore if it be once the Vehicle of ſenſe, is moſt ſenſible whence it will follow, that the reflection of light from Objects being able to move our Organs that are not ſo fine, they will more neceſſarily move thoſe of the *Genii*, and at a greater diſtance; but their bodies being of *Diaphanous Aire*, it is impoſſible for us to ſee them, unleſſe they will give themſelves the trouble of reducing them to a more terreſtriall Conſiſtency, whereby they may *reflect Light*; nor can we eaſily hear their ordinary ſpeech, partly becauſe a very gentle Motion of the Aire will act upon their Vehicles, and partly becauſe they may haply uſe the finer and purer part of that Element in this Exerciſe, which is not ſo fit to move our ſenſe: and therefore unleſſe they will be heard *da-*

tâ

tâ operâ, naturally that impreſſe of the *Aire* in their uſuall diſcourſe can never ſtrike our Organ.

And that we may not ſeem to ſay this for nought, that they will have hearing as well as ſeeing, appears from what I have intimated above, that this faculty is ranged near the *Common Senſorium* in the Vehicle, as well as in that of ſight; and therefore the *Vehicle* being all *Aire*, ſuch percuſſions of it as cauſe the ſence of ſound in us, will neceſſarily do the like in them; but more accurately, haply if they Organize their *Vehicle* for the purpoſe, which will anſwer to the arrection of the ears of animalls, for the better taking in the ſound.

And they have the ſenſe of touch, elſe how could they feel reſiſtance, which is neceſſary in the bearing of one body againſt another, becauſe they are impenetrable? And to ſpeak freely, my thoughts, it will be a very hard thing to diſprove that they have not ſomething analogicall to *Smel* and *Taſte*, which are very neare of kin to *Touch* properly ſo called. For *Fumes* and *Odours* paſſing ſo eaſily through the *Aire*, will very Naturally inſinuate into their *Vehicles* alſo: which fumes, if they be groſer and humectant, may raiſe that Diverſification of touch, which we

Mortals

Mortalls call Taſting: if more ſubtle and dry, that which we call *Smelling*, which if we ſhould admit, we are within modeſt bounds, as yet in Compariſon of others: as *Cornelius Agrippa*, who affirms down right that the *Arial Genii* are Nouriſhed, and *Cardan* ſayes ſo too, and ſome of them get into the bodyes of Animalls to batten themſelves there in their *blood* and *ſpirits*, which is alſo averred by *Zadich*, who tells us that the purer ſort of *Genii are Nouriſhed by drawing in the Aire, as our ſpirits are in the Nerves and Arteries*, & that other *Genii* of a courſer kinde, ſuck in moiſture, not with the mouth as we doe, but as a ſponge does water: and *Almadir* Writes concerning the *Zabii*, that they eat of the blood of their Sacrifice, becauſe they thought it was the food of the *Dæmons* they worſhipped, and that by eating thereof, they were in a better capacity to communicate with them, which things if they could be believed, that would be no ſuch hard Probleme concerning the bodies of Spirits and Souls departed.

It is certain that *Genii* and *Ghoſts* of *Men*, have the *ſence* of *Hearing*, *Seeing* and *Touching* and not improbably of *Smelling* and *Taſting*, which faculties being granted, they need not be much at a loſſe, how to ſpend their time,

time, though it were upon externall objects: all the Furniture of Heaven and Earth, being fairly exposed to their view; they see the same *Sun* and *Moon* that we do, behold the persons and converse of all men; and if no speciall Law inhabite them, they passe from *Town* to *Town*, and from *City* to *City* as *Hyprocrates* also intimates.

Ἥρα ἔνδαινει πᾶσαν φοιτῶσιν ἐτ' αἶαν.

There is nothing that we enjoy but they may have their fees out of it; *fair fields, large and invious Woods, pleasant Gardens, high* and *healthfull Mountains*, where the purest gusts of Aire are to be met with, *Christall Rivers, Mossy Springs, solemnity of Entertainments, Theatrick Pomps* and *Sheaves*; publick and private discourses, the *Exercise of Religion*, whether, in *Temples, Families*, or *hidden Cells*, They may be also (and haply not uninterressed) spectators of the glorious and mischeivous hazards of *Warr*, whether Sea Fights or Land Fights; besides those soft and silent, though sometimes no lesse dangerous, combats in the *Camps* of *Cupid*; and a thousand more particularities, that it would be too long to reckon up, where they haply are not meer spectators, but abettors, as *Cardan* Writes: Like *old men* or *Country Parsons* that are past *Wrestling, pitching the Bar*, or *playing at Cudgels* them-

themſelves, yet will aſſiſt and abet the young men of the parish at thoſe Exerciſes. So the *Souls* of men departed, though they have put off, with the body, the capacity of ordinary functions of humane life; yet they may aſſiſt and abet them, as purſuing ſome deſigne in them; and that for evill or good, according as they were affected themſelves, when they were in the body.

And whatſoever is the cuſtome and deſire of the *Genius* in this life, that ſticks and adheres to her in that which is to come; and ſhe will be ſure, ſo far as ſhe is capable, either to act it, or to be at leaſt a ſpectatour and abettour of ſuch kinde of actions; and the better ſort of Souls, who having left the body, are *ipſo facto* made *Genii* inſtead of men; that beſides the peculiar *happineſſe and bliſſe* they reap thereby to themſelves, they are appointed by God, and have a miſſion from him, to be Overſeer of humane affaires: but that every *Genius* does not perform every Office, but as their natural inclination and cuſtomes were in this life, they exerciſe the like in ſome manner in the other: And *Tritemius* therefore will have *Æſculapius* to practiſe Phyſick, and *Belen* is his Authour (who ſayes) *Hercules* is to exerciſe ſtrength; *Plato* his *Philoſophy*, *Amphilocus* to Prophecy, *Pythagorus*

gorus to teach the miſtery of the *Tetractis*, *Æſop* to tell tales, *Caſtor* and *Pollux* to Navigate, L. *Lamius*, *Cœlius*, *Tubero*, *Confidius*, *Gabrenus*, *Tindorus*, *Palacy*, *Thalia* being dead, were raiſed to life again; ſo was *Virgil*, *Jaſon*, and a *Spaniſh Earle*; and theſe *Genii* will aſſiſt mortals to raiſe and revive the dead they ſay.

Thus we read in Hiſtories, many were by *Phyſitians* and *Roſie Crucians* raiſed from death again, as *Juba* and *Xanthus*, *Phyloſtratus*, *Abavis*, *Tillo*, *Tai cum veu huamti*, *Apollonius*, the *Tyanean*, *Zartla* and *Enoch* were by the herb *Dragon-wort*, *Oyle of Gold*, *mixt with a medicine made of Honey* revived: Now *Minos* has Commiſſion in the other world, and is aſſigned to hear Cauſes, and *Achilles* to War.

And there are thirty thouſand immortal *Genii* living on the Earth, which are the keepers of mortal Men, who that they might obſerve Juſtice and mercifull deeds, having cloathed themſelves with Aire, go every where on the Earth: For there is no Prince nor Potentate could be ſafe, nor any Woman continue uncorrupted, no man in this vally of ignorance could come to the end appointed by *God*, if *good ſpirits* did not ſecure us; or if evill ſpirits ſhould be permitted to ſatisfie the wils of men.

As

As therefore amongſt the *good Genii*, there is a proper Keeper or *King*, deputed to every one, corroborating the ſpirit of the man to good; ſo of evill Spirits; there is ſent forth an *Enemy*, ruling over the fleſh; and deſire thereof; and the good ſpirit fights for us, as a preſerverer againſt the enemy and fleſh: Now man betwixt theſe contenders is the middle, and left in the hand of his own counſel; to whom he will give victory; we cannot therefore accuſe *Angels*, if they doe not bring the *Nations* intruſted to them to *Epiſcopal Government*, and the knowledge of the *true God*, *to true piety*, and ſuffer them to fall into *Errours* and *Anabaptiſme*, *perverſe worſhip* and *Presbytery*; but it is to be imputed to themſelves, who have of their own accord declined from the right path; adhearing to the ſpirits of Errour, giving victory to the *Devill*: For it is in the hand of Man to adhear to whom he pleaſe, and overcome whom he will; by whom, if once the Enemy, the *Devill* be overcome, he is made his ſervant, and being overcome, cannot fight any more with another; as a Waſp that hath loſt his ſting

And theſe ſpirits appear variouſly clad, ſome like *beautifull Virgins*, others like *valiant Warriours*, with *their Helmets*, and *plumes of*

Feathers; as *Achilles* did to *Appolonius*; and *Eugenius Theodidactus*, speaking of *Genii* or Separate soules, make them all to appear in humane shape, as you may read in these verses; where he and his fellows are going to converse with them, and thus he sayes they carryed him.

To Babylon *my swift course I apply,*
Where once arriv'd, I chance to cast my eye
On a Caldean *grave, but in his Art*
Miraculous, compleat in every part; (long
His haire mixt white, his beard both full and
Of venerable aspect, (*for i'le not wrong,*
His presence) *and to tell you true his Name*
Mythrobarzanes: *Unto him I came,*
Humbly entreating, but with much ado,
My earnest suit he would give ear unto;
Though I then promised him sufficient hire
To path the way, I did so much desire;
At length he yeilds, *then instantly new coyns me,*
And for full five and twenty days enjoyns me
Just as the Moon (*as near as I can gueſse*)
Begins to Bath her self in Euphrates,
To wash with her, each morning early then,
He to a place conducts me, where and when
I must expose me to the Suns uprise;
When mumbling to himself in a strange guise,

A tedious deal of Stuff (but bad or good
I knew not, for no part I understood)
As foolish Cryers I have known, so he
Speak at high speed, his Volu'ble tongue was free
Without deliberate period, not a word
Certain, or least distinction did afford:
It seems he'invok'd some dead Ghost to the place
That charm being done, he strook thrice on the (grasse,
So brought me back again without more let
Turning his eye upon no man he met.
Our food was onely Mast dropt from the Oke,
We had to drink when thirst did us provoke,
Milk, Wine with Honey mixt (a liquor good
With Water new drawn from Choaspes flood,
Saving the grasse, we had no other Bed.
Our bottles and our scrips thus furnished,
And we so victualled, in the dead of Night
To Tygris flood he guided me forth right;
There I was washt again and dryde) a Braid
He kindled then, such as I understand
They use in purging Sacrifice; then takes
Up a Sea Onion, and of that he makes
(With like ingredients) a most strang confection
Mutt'ring again, for more safe protection
His former, antic verse, inchanting round
The circled place inwch we then were bound,
And next he compast me with many a charm,
Least I from fearfull Spectors should take harm:

Then brought me back, having made preparation
In the Nights laſt part, for our Navigation;
An Exerciſed robe (ſuch as the Medes
Are us'd to weare) he then puts on, and leads
Me to his Wardrobe, and there furniſht me
With this diſguiſed habite that you ſee,
Namely a Lyons skin, a club and lyre,
Charging me, that if any ſhould deſire
To know my Name, I and by no means ſhould ſay,
I was Eugenius, and my ſelf betray:
But either the faire-ſpoken man Ulyſſes,
Cromwell, or the great club-man Hercules.
Mythro Reſolve me yet more plainly friend where-
This forraign habit with thy change of name (came
Eu. Ile make't perſpicuous, Thus much he intended
If I like thoſe who living had deſcended
Before our times, my ſelf could truly ſhape;
I might perhaps th' inquiſitive eyes Eſcape
Of Eacus, and ſo have free admiſſion
In a known habit, without prohibition.
The day appear'd, the lake we having entred
And through a glomy vault our ſelves adventred
For he had all things ready there, the Barge,
The Sacrifice, the mixt Wine, and the charge
Of each concealed myſtery that needed;
All theſe being ſafely ſtow'd, we next proceeded
To place our ſelves, both full of tears and ſad;
Yet through the flood we gentle paſſage had,

And

And in short space to a thick Wood we came,
Much like a wilderneſſe, and in the ſame
A lake, in which deep Euphrates *is hid,*
That likewiſe paſt as our occaſions bid,
We anchor'd in a Region, where we view'd
Nothing but Trees, *darkneſs and ſolitude.*
*Where landing (*for my guide conducted ſtill)
We dig a pit firſt, then fat Sheep we kill, place:
And with their luke-warm blood beſprink'le the
Now the Chaldean *after ſome ſmal ſpace,*
Kindles again his brand, whiſpers no more,
But with a clamorous voice aloud 'gan rore,
And invocates thoſe Dæmons, *ſuch as we*
Call Pænæ, Erinnes, Tochoe & Mild mægeles;
Who in the Night hath power next Proſerpine;
And with their dreadfull names doth interline
Words, many ſyllabl'd, of obſcure ſenſe,
Barb'rous, abſurd deriv'd I know not whence;
Theſe ſpoke confuſedly, Crannies appear'd,
Through which the hidious yelling throats were heard
Of Cerberus, *ev'n* Orcus *ſeem'd to ſhake*
And frighted Pluto, *in his* Throne to quake:
Straight many places to be gaz'd upon
Lay ope to us, as Perephlegeton,
With many ſpacious Regions. Sinking next,
Stern Rhadamant, *with terrour almoſt dead*
Now from his Kennel, where the Dog lay ſpread,
Cerberus *rous'd himſelf and barkt; when I*
This Harp *into mine hand took inſtantly,*

And with my voice and strings such measure kept,
The cur was charm'd, therewith sunk down & slept:
When to the Lake *for wastage we were come,*
No passage we could get for want of room,
The Barge had her full freight of wretched *souls,*
In which was nothing heard save shrieks & houls;
For all these Passengers had wounded been,
Some in the breast, *some in the* thigh *and* skin;
And in some one or other member; all
These in a late fought battle seem'd to fall:
But Excellent Ess-x *when he saw me clad*
In these rich Lyons spoiles, *a great care had*
To have me plac'd unto mine own desire;
Then wafted me without demanding hire,
Mistaking me for Cromwell. *And when*
We toucht the shore, he was so kinde again,
As point us out the way. Black darknesse now
Involv'd us round, neither discern'd I how
To place one foot; but catch hold of my guide,
And follow'd as he lead us fast beside
(Through which we past) a spacious meadow was
More full of daffodilies than of grasse:
Here many thousand bodies of men dead
With humming noise were circumfus'd and spread
Still following us: On still we forward trudge,
Untill we came where Minos sate as Judge
In a sublime tribunal: *on one hand*
The pains *and furies, and the tortures stand,*

With the evill Genii: *On the oppoſite ſide*
Were many priſ'ners brought, in order tyde
With a long Cord; and theſe were ſaid to be
Accus'd for killing of the King, by crueltie.
And Bauds, Baliffs, Cutthroats, Lyllians *& ſuch*
As in their life time had offended much;
And of theſe a huge rable. Now a part
from theſe appear'd, with ſad and heavy heart,
Rich men and Uſurers, migre lookt & pale,
Swoln-bellyed, gouty-legg'd, *each one his gaile*
About him had, being faſtned to a Beame,
Barr'd and ſurcharged with the weight extream
Of two main pondrous talents of old Iron:
Now whileſt theſe priſ'ners Minos *Seat inviron*
We ſtanding by, &c.

Thus have I ſhewed that *Genii* converſe in humane ſhape, yet they are ſometimes viſible to us, under ſome *Animal ſhape*, which queſtionleſſe is much more difficult to them then that other viſibility is: But this is alſo poſſible, though more unuſuall by farr, as being more unnaturall. For it is poſſible by Art to *compreſſe Aire* ſo, as to reduce it to *viſible oparity*, and has been done by ſome of my *Pupiles*; the Aire getting this oparity by ſqueezing the *Globuli* out of it: which though the ſeparate *Souls* and *Spirits* may do by that directive faculty, yet ſurely it would be very painfull. For the firſt Element lying bare,

bare, if the *Aire* be not drawn exceeding close, it will cause an ungratefull heat; and if it be, as unnaturall a cold; and so small a moment wil make the first Element too much or too little, that it may haply be very hard at least for these inferiour spirits, to keep stedily in a due mean. And therefore, when they appeare, it is not unlikely but that they soak their *Vehicles* in the vaporous glutinous moisture the *Rosie Crucians* speak off, that they may become visible to us at a more easy rate, and alwayes the better sort appeare in humane shape.

As it is likely also that those θεοπτίαι or αὐγαὶ πυρωδεῖς, *those Igneous splendours Artesius* make mention of (as the end and scope of these *wicked wretches*; he describes) often used were coloured according to the more or lesser ferulency of the *Vehicle* of the *Dæmon* that did appeare in this manner, *viz.* in no personall shape, but by exhibiting a light to the eyes of his abominable spectators and adorers, which, I suppose he stirred up within the Limits of his own *Vehicle*; the power of his will and Immagination, commanding the grosser particle of the *Aire* and *terrestriall* vapours; together with the *Globuli*, to give back every way, from one point to a certain compasse, not great, and therefore the more

easy

easy to be done. Whence the *first Element* lies bare in some considerable measure, whose activity cannot but lick into it some particles of the *Vehicle* that borders next thereto, and thereby exhibit, not a pure *Starr-light* (which would be, if the first element thus made naked or uncloathed, and in the midst of pure *Aire*, were it self unmixt with other matter) but the ferulency of those parts that it abrades and converts into fewel, and the foulnesse of the *Ambient Vehicle* through which it shines, makes it look *red and fiery* like the *Horizontall Sun*, seen through a *thick throng of vapors*, which *Fiery Splendour* may either onely slide down amongst them, and so passe by with the motion of the *Dæmons Vehicle*, which *Cardan* seems also to aime at; or else it may make some stay and discourse with them it approches, according as I have heard; some Narrations out of *Jamblious*; the reason of which lucid appearances being so intelligible out of *Philoates the Indian Prince* and the *Rosie Crucian Philosophy*; we need not conceipt that they are nothing but the prestigious delusions of Fancy and no reall object, as the Learned Mr. *John Gadbury* and Mr. *John Booker* would have them; it being no more incompetible to *Demon* to raise such a light in his

his *Vehicle*, and a purer then I have described, then to a wicked man to light a Candle at a tinder box.

For though there be neither luſt, nor difference of ſex amongſt theſe *Genii* (whence the kindeſt commotion of minde will never be any thing elſe, but an exerciſe of intellectuall love, whoſe object is vertue and beauty;) yet it is not improbable, but that there are ſome generall ſtrictures of diſcrimination of this beauty into *Maſculine* and *Feminine*: partly, becauſe the temper of their *Vehicles* may encline to this kinde of pulchritude rather then that; and partly becauſe ſeveral of theſe *aerial ſpirits* have ſuſtained the difference of *ſex* in this life; ſome of them here having been *Males*, others *Females*: and therefore their Hiſtory being to be continued from their departure hence, they ought to retaine ſome Character, eſpecially ſo generall a one, of what they were here; And it is very harſh to conceit, that *Froſt* will meet Mr. *Lilly*'s Wife in the other world, in any other forme then that of a Woman; Although not with ſo much pleaſure there as here; Whence a neceſſity of ſome ſlighter diſtinction of habits, and manner of wearing their haire will follow, which dreſſe, as that of the Maſculine Mode, is eaſily fitted to them.

them by the power of their will and immagination.

Now the immediate instrument of the *soul* in this life is the *spirits*, which are very congenerous to the body of *Angels*, and that all our passions and conceptions are either suggested from them, or impresst upon them; he cannot much doubt, but that all his faculties of *Reason, Imagination and Affection*, for the generall, will be in him in the other state, as they were here in this, namely that he will be capable of *Love*, of *Joy*, of *Grief*, of *Anger*; that he will be able to imagine, discourse, to remember, and the rest of such opperations as were not proper to the fabrick of this earthly body, which is the officine of death and generation.

And the Animall life is as essentiall to the Soul as Union with a body, which she is never free from; it will follow, that there be some fitting gratifications of it in the other World. And none greater can be immagined then sociableness and personall complacency, not only in the rationall discourses, which is so agreeable to the *Philosophical Ingeny*, but innocent pastimes, in which the *Musicall* and *Amorous propension* may be also recreated. For these three dispositions are the flower of all the rest, as *Suarez* has somewhere

where noted: and his reception into the other world is set out by *Sabrinus*.

Μεθ' ὁμηγυριν ἔρχεαι ἤδη
Δαιμονίων ἐροντοῖσιν ἀναπνείουσαν ἀήταις.
Ἔνθ' ἔνι μετὰ φιλότης, ἔνι δ' ἵμερος ἁβρὸς ἰδέσθαι
Εὐφροσυνης πλείων καθαρῆς πληρουμενος αἰέν
Ἀμβροσίων οχετὸν θεόθεν· ὅθεν ἐπὶν ἐρώτων
Πείσματα καὶ γλυκερὴ πνοιὴ νήνεμος αἰθὴρ.

Id Est.

Now the blest meeting you arrive unto
Of th' airy Genii, where soft winds do blow,
Where friendship, love, and gentile sweet desire,
Fill their thrice welcome guests, with joys entire;
Even supply'd from that immortall spring; (bring
Whose streams pure Nectar *from great* Jove *do*
Whence kinde converse and amorous Eloquence,
Warms their chast minds into the highest sense
Of Heavenly Love, *whose mystries they declare*
'Midst the fresh breathings of the peacefull Aire.

Now this *Blisse* the fancy consults with, the first exemplar of beauty, intellectuall love and vertue, and the body is wholy obedient to the immagination of the minde, and will to every *Punctilio* yield to the impresses of that inward patterne; nothing there can be found amiss, every touch and

stroake

ſtroake of motion and beauty being conveyed from ſo Judicious a power, through ſo delicate and depurate a *Medium*. Wherefore they cannot but *enraviſh* one anothers *Souls*, while they are *mutual ſpectators* of the perfect pulchritude of anothers perſons, and *comely carriage*, of their gracefull *Dancing*, their *melodious Singing* and *playing*, with *accents ſo ſweet and ſoft*, as if we ſhould imagine the *Aire* here of it ſelf to *compoſe leſſons*, and ſend forth *Muſicall ſounds* without the helpe of any *terreſtriall inſtrument*. Theſe and ſuch like paſſetime as theſe, are part of the happineſſe of the beſt ſort of the *Aireall Genii*.

The food of the bad Genii is *vaporous Aire*, formally made up into diſhes by the power of immagination upon their own *Vehicles*, firſt dabled in ſome humidities, that are the fitteſt for their deſigne, which they change into the forme of viands, and then withdraw when they have given them ſuch a *figure*, *colour* and *conſiſtency*, with ſome ſmall touch of ſuch a *Sapour* or *Tincture*.

But theſe ſuperiour Dæmons, which inhabit that part of the *Aire*, that no ſtorm nor tempeſt can reach, need be put to no ſuch ſhifts, though they may be able in them as the other: For in the tranquility of thoſe upper Regions, that *promus Condus* of the Univerſe

niverſe, *the ſpirit of nature* may ſilently ſend forth whole *Gardens* and *Orchards* of moſt *delectable fruits* and *flowers* of *Aquilibrious pondoroſity* to the parts of the *Aire* they grow in, to whoſe *ſhape* and *colours* the tranſparency of theſe plants may add a particular luſtre, as we ſee it is in precious Stones. The very ſoile is tranſparent, in which you may trace the very roots of the Trees of this ſuperiour *Paradice* with your Eyes, and not offend them; ſee this Opake Earth through it: Nay the *Sapheric Earth*, bounding your ſight with ſuch a white ſplendour, as is diſcovered in the *Full Moon*, with that difference of brightneſſe, that will ariſe from the diſtinction of *Land* and *Water*; and if you will recreate your palates, may taſte of ſuch fruits, as whoſe natural juice will vie with their nobleſt *extractions* and *Quinteſſences*. For ſuch certainly will you there finde; *the blood of the Grape*, the Rubie coloured *Cherries*, and *Nectarineſſe*; and if for the compleating of the pleaſantneſſe of theſe habitations, that they may look leſſe like *ſilent* and dead *ſolitude*, you meet with *Birds* and *Beaſts* of *curious ſhapes* and *colours*, the *ſingle accents of whoſe voyces are very gratefull to the eare*, and the varying of their Notes perfect *the Muſical Harmony*, &c.

Chap.

Chap. XV.

That there is a Political Order and Laws amongſt the Aiery Dæmons; *That this* Chain of Government reaches down from the higheſt Ætherial powers, through the Aerial to the very Inhabitants of the Earth; *the peculiar feature and individual Character of the Aerial Vehicle; The retainment of the ſame name: How to finde the Names of Genii: A Table: What kinde of puniſhments the Aerial Officers inflict upon their Malefactours? What miſcheif men may create to themſelves in the other World by their zealous miſtakes in this, the unſpeakable torments of Conſcience, worſe than death, and not to be avoided by dying: Of the ſpirit of Nature, what it is? That the ſympathy betwixt* the Earthy *and* Aſtral body *argue its exiſtence; The roundneſſe of the Sun and Stars prove it: An abſolute demonſtration of the exiſtence of the Spirit of Nature, its grand Office of tranſmitting ſouls into rightly prepared matter: Of the ſeldome appearing of Spirits; Of the tragical pompe and dreadfull preludes of Death, with ſome corroborative conſiderations againſt ſuch ſad ſpectacles: What may befall the Genius, and the hazards ſhe runs after this life;*

life; whereby ſhe may again become obnoxious to death: That the Æthereal Vehicle inſtates the Genius *in the everlaſting* bliſſe and happineſſe, *&c.*

I Shall next ſpeak to you of the *Policy* of the *Aiery Genii*, concerning which, that in general there is ſuch a thing among them, I have proved *in my Idea of the Law, the ſecond Book*, to be the moſt aſſuredly true in it ſelf, and of the moſt uſe to us to be perſwaded of; to know their particular Orders and Cuſtomes is a more needleſſe curioſity: But that they doe lie under the reſtraint of *Government*, is not onely the opinion of the *Pythagorians* (who hath even to the nicity of Grammatical criticiſme, aſſigned diſtinct names to the Law, that belongs to theſe three diſtinct ranks of beings, Ἄνθρωποι, Δαίμονες & Θεοὶ, calling the law that belongs to the firſt Νόμος, the ſecond Δίκη, and the third Θέμις, but it is alſo the eaſie and obvious ſuggeſtion of ordinary Reaſon, that it muſt needs be ſo, and eſpecially amongſt the *Aerial Genii* in theſe lower Regions, they being a mixt rabble of good and bad, wiſe and fooliſh, in ſuch a ſenſe we may ſay, the inhabitants of the earth are ſo; and therefore they muſt naturally fall under a *Government*, and ſubmit

mit to *Law*, as well and for the ſame Reaſons as men do. For otherwiſe they cannot tollerably ſubſiſt, nor enjoy what rights may ſome way or other appertain to them, for the *ſouls* of *Men* deceaſed and the *Dæmons*, being endued with corporeall ſenſe, and therefore capable of pleaſure and paine, and conſequently, of both injury and puniſhment, it is manifeſt, that having the uſe of reaſon, they cannot faile to mould themſelves into ſome *politicall* forme or other, and ſo to be divided into Nations and Provinces, and have their *Kings*, *Princes*, *Dukes*, *Earles*, *Lords*; *Knights*, *Eſquires*, and *Officers* of State, *Judges*, *Serjeants*, *Counſellors*, *Recorders*, *Secondaryes*, *Phillizers*, *Prothonitores*, *Barreſters Clerks*, *Attorneys*, *Solicitors*, *Juſtices* of *Peace*, *Conſtables*, *Head Borrowes* and all others, to the very loweſt and moſt abhorred *Executioners of Juſtice Bayliffs*, *&c.*

Which inviſible *Government* is not Circumciſed within the compaſſe of the *Aiery Regions*, but takes hold alſo of the Inhabitants of the Earth, *as the Government of men* does on ſeverall ſorts of Beaſts, and the *Etherial* powers alſo have a right & exerciſe of Rule over the *Aiereall*; whence nothing can be committed in the world againſt the more indiſpenſible *Laws* thereof, but a moſt ſevere and

inevitable puniſhment will follow: every Nation, City, Family and Perſon, being in ſome manner the *Peculium*, and therefore in the tutellage, of ſome inviſible power or other, as I have afore ſpoken of:

It is not impertinent to my purpoſe, to take notice alſo, that the naturall and uſuall figure of the Souls, *Aerial Vehicle* bears a Harmonious reſemblance with the feature of the party in this life; it being moſt obvious for the plaſtick part (at the command of the will, to put forth into perſonall ſhape) to fall as near to that in this life, as the new State will permit, with which act the ſpirit of nature haply does concurr, as in the Figuration of the *Fœtus*: but with ſuch limits as become the *Aerial Congruity of life*, which I ſaid before; as alſo how the proper *Idea* or *Figure* of every *Soul* (though it may defect ſomthing by the power of the parts, Imagination in the act of conception, or Geſtation yet may return more neare to its peculiar reſemblance afterwards, and ſo be an unconcealable note of indiviſibility.

In the Fleſh there is three thouſand *Angels* that keep and preſerve mortall men (as I ſaid in the laſt Chapter) their names you ſhall finde by this Table following entring with ſome ſacred, Divine or *Angelicall* name,

in

in the collumn of letters deſcending: by taking thoſe letters which you ſhall finde in the common Angels under the *Stars* and *Signes*: which being reduced into order, you will finde the name and nature of your *good Angell*; by the example of my Nativity, I ſhall name ſome for example-ſake, viz. *Malhircel, Monadel, Chavakiah, Lehahiah, Jehujah, Vaſariah, Lerabel, Omael, Reijel,*) *Seebiah, Jerathel, Haajah, Nithhaiah, Hahuiah, Melahel, Jejajel, Nelchael, Pahaliah, Leuviah, Vehuiah, Jeliel, Sirael, Elenuah, Mahaſiah, Lelahel, Achacah, Cahethel, Haziel, Aladiah, Lauiah, Hahajah, Mebahel, Haziel, Hakimiah, Caliel, Aniel, Rehael, Sealiah, Ariel, Aſaliah, Imamiah Nanael, Nithael, Mebahiah, Poiel, Nemamiah, Harael, Nizrael, Umabel, Jahhel, Anavel, Mehekieh, Damabiah, Eivel, Meniel, Habuiah, Jibamiah, Mumiah, Hajajel,* &c. And there be three thouſand *Dæmons*, in the worſt ſenſe that ſeek whom they may devoure, its neceſſary, now for your better underſtanding theſe things; that you read my *Temple of Wiſdome* being a book of *Geomancy, Aſtrology* and *Teleſmes*.

For you muſt know that every man hath a three fold *good Dæmon*, the firſt is *holy*, the other is of the *Nativity*, and the other is of the *Profeſſion* the holy *Dæmon*, is aſſigned to the *Rationall Soul* by the *Idea*.

Darkness	☽ ♋	☿ ♊ ♍	♀ ♉ ♎	☉ ♌	♂ ♈ ♏	♃ ♐ ♓	♄ ♑ ♒	Love
z ת χ	ז	ו	ה	ד	ג	ב	א	α א a
x ש φ	נ	ם	ל	כ	י	ט	ח	β ב b
v ר υ	ש	ר	ק	צ	פ	ע	ס	γ ג c
t ק τ	ו	ה	ד	ג	ב	א	ת	δ ד d
s צ σ	ח	ל	כ	י	ט	ח	ז	ε ה e
r פ ρ	ר	ק	צ	פ	ע	ס	נ	ζ ו f
q ע π	ה	ד	ג	ב	א	ת	ש	η ז g
p ס ο	ל	כ	י	ט	ח	ז	ו	θ ח h
o נ ξ	ק	צ	פ	ע	ס	נ	ם	ι ט i
n ם ν	ד	ג	ב	א	ת	ש	ר	κ י k
m ל μ	כ	י	ט	ח	ז	ו	ה	λ כ l
l כ λ	צ	פ	ע	ס	נ	ם	ל	μ ל m
k י κ	ג	ב	א	ת	ש	ר	ק	ν ם n
i ט ι	י	ט	ח	ז	ו	ה	ד	ξ נ o
h ח θ	פ	ע	ס	נ	ם	ל	כ	ο ס p
g ז η	ב	א	ת	ש	ר	ק	צ	π ע q
f ו ζ	ט	ה	ז	ו	ה	ד	ג	ρ פ r
e ה ε	ע	ס	נ	ם	ל	כ	י	σ צ s
d ד δ	א	ת	ש	ר	ק	צ	פ	τ ק t
c ג γ	ח	ז	ו	ה	ד	ג	ב	υ ד v
b ב β	ס	נ	ם	ל	כ	י	ט	φ ש x
a א α	ת	ש	ר	ק	צ	פ	ע	χ ת z
Hatred	♄ ♑ ♒	♃ ♐ ♓	♂ ♈ ♏	☉ ♌	♀ ♉ ♎	☿ ♊ ♍	☽ ♋	Light

of God, through the *Starrs* and *Planets*, and this doth direct the life of the ſoul, and doth alwayes put good thoughts into the minde, being alwayes active to illuminate us, and if you would know his *Name*, you muſt enter *the line of Light*: For by this *Spirit* you may avoid the Malignity of a fate, and the *Genius* of the *Nativity*, doth deſcend from the *diſpoſition of the Anima of the world*, & from the *Circuit* of the *Starrs*, which were powerful in his *Nativity*, and when the ſoule comes down from *Almighty God*, into the body, it doth out of the Quire of *Angels*, naturally chooſe a preſerver to it ſelf, & not onely chooſe this guide to it ſelf, but hath that willing to defend it. This being the Executor and Keeper of the life, doth help it to the body, and takes care of it, being communicated to the body, and helps a man to that very Office, to which the Cœleſtials have deputed him being born of men *Genii*.

For when you have found the names as Authors, Teach and Write, you will eaſily finde the Angels that Governs that name; For *Jupiter* and the *Sun* ſignifies *John*; *Mercury* and *Mars*, *Matthew*; the *Sun Stephen*; if the Sun be principal ſignificator, *James*; if *Lætitia*, *Abraham*; if the *Moon* and *Mercury*, *Simon*, if *Triſtitia*, *Benjamin*; if *Jupiter* and *Sol*, *Clement*;

Clement, *Rubacus*, *Cornelius*; if *Mercury*, *Charls*[2] *Albus*, *Daniel*; *Mercury* and *Saturn*, *Edmund*, *Fortuna Minor*, *Eſcanius*: if *Aries*, *Edward*; *Saturn* and *Venus*, *William*; *Mars* and *Sol*, *Robert Taurus*, *Joſeph*, *Mars* and *Sol*, *Peter*; *Caput Draconis*, *Giles*; *Gemini*, *Philip*; *Fortuna Major*, *Francis*; *Mars*, *Anthony*; *Cauda Draconis*, *Henry*; *Sol* and *Mercury*, *Benjamin*; *Cancer*, *Gideon*, *Puella*, *Jacob*; *Jupiter* and *Saturn*, *Thomas*; *Leo*, *Paul*, *Puer*, *Kenelme*; *Sol*, *Roger*; *Virgo*, *George*, acquiſitio, *Michael*; *Libra*, *Leonard*; *Saturn* and *Sol*, *Gregory*, *Amiſſio*, *Nicholas*: *Scorpio*, *Oliver*; *Sol* and *Saturn*, *Andrew* via *Petalinus*; *Sagitarius*, *Quintilliam*; *Moon* and *Sun*, *Hercules*, *Carcer*, *Ralph*; *Capriconus*, *Sampſon*; *Moon* and *Saturn*, *Nicholas*, *Populus*, *Triſtram*; *Aquarius*, *Euſtace*; *Japiter* and *Sun*, *Richard*; *Piſces*, *Jonathan*; *Conjunctio*, *Bernard*: Note alſo, among the *Planets*, *Signes* and *Figures of Geomancy*, that any name may be found out beſides thoſe which we have written, according the *Planets*, *Signes* and *Figures* you finde upon the Angles; And *Lætitia* may ſignifie *Adam*, as if the corners of the Figure conſent, and ſo of the reſt, as you may ſee by the Numbers of Figures and ſignes in my *Temple of Wiſdome*.

☌	✶	□	△	☍
o	e	v	a	i
a	e	i	o	v

To understand this, you must according to the experienced Rules of Authors, see your significator or significators of the party enquired of; whether he be Angular or no, and whether he be in Aspect with any Planet or Figure; and as of the one, so must understand both; and if there be no Aspect, then consider whose Dignities he is in; As for example, Let us admit *Sol* Lord of the seventh, and significator of Theft, or what you enquire after, and he in the Dignities or Aspect of *Saturn*, I should then say the parties name is *Andrew*.

Now you know how to finde the name of all things, any party by *Geomancy* and *Astrology*, if you would next know the name of his *Genius* you must they say, as is proved by experience, know the *Genius* of the Planet or Star, which is Lord or Lady of Birth, or chief in the Figure of Geomancy, or hath most dignities or from that into whose house the *moon* was to enter, after that which at the birth of the man it doth retain: some finde it from

the Sun and Moon, ſome from the Angles; ſome fortifie the Eleventh houſe with a good Planet Figure, and get a Genius, which therefore they call a good Demon; but an evill Genius from the Sixth.

Now you muſt note every ſigne in 30. degrees, and what Letter you finde upon the firſt Degree of *Aries*, fals upon the ſecond degree of *Taurus*; and if the Letters be not compleat, you muſt add ſome name of Divine Omnipotency, as *Os*, *El*. *Jod*, *On Jah*, *&c*, but the name *Ell*, becauſe it imports power and virtue; is therefore added not onely to good but bad ſpirits; for neither can evill ſpirits either ſubſiſt, or do any thing without the virtue of *El God*; and you muſt obſerve the Harmony of the Signes, Planets, Stars and Figures of Geomancy.

♈

1 A	2 B	3 C	4 D	5 E	6 F	7 G
8 H	9 I	10 K	11 L	12 M	13 N	14 O
15 P	16 Q	17 R	18 S	19 T	20 V	
21 W	22 X	23 Y	24 Z	25 El	26 Ris	26 Os
28 Jah	29 On	30 Jod				

Now

Now *B.* is attributed to the first degree of *Taurus*, *C.* to the first of *Gemini*, *D.* to the first of *Cancer*, and *E.* to the first of *Leo*, *&c.*

And if you enter *the left-hand* it is for *evill* you will finde the name of that *lying spirit*, the tempter or ensnarer of you; but you have liberty to yeeld to whom you please, *&c.* but to come to the *foule* in the *Aireal Region*, where I left her; we will there give her the same name which the deceased had here, unlesse there be some special reason to change it; so that their persons will be as punctually distinguisht, and cirucmscribed as any of ours in this life: All which things, as they are most probable in themselves, that they will thus naturally fall out; so they are very convenient for administration of *Justice*, and *keeping of order in the other State*: and thus we finde her name.

In the Table, before you are taught how to calculate the names of *Genii*, good and bad under the presidency of the Seven *Planets*, and these cœlestial *Angels are servants of the stars*; as the stars are guided by their Angels, and as man is guided by his spirit; now those of the lower order may be procured and conveyed to us, and all those on the right hand are good and entring, and of the

Elemene

Element of *Fire* and *Aire*: And if you enter the Table on the left ſide, thoſe are evill and going out, and of the Element of the *Water* and *Earth*; yet if you finde by your Figures of *Geomancy* and *Aſtrology* the nature of your *Genius* to be Watery or Earthly by the ſignes of the Angles and Aſpects, on the right hand it is good; And if on your left you enter, and finde a Figure of the *Fire* or *Aire*, it is evill, becauſe you enter on the left hand: And as there is a *Harmony* of the *Heavens*, ſo there is a harmony of the *Elements* in their mixions as Earth becomming dirty, being diſſolved becomes water, and the ſame being made thick and hard, become Earth again; but being inaporated through heat, paſſeth into Aire, and that being kindled, paſſeth into Fire; and this being extinguiſhed, returns back again into Aire, but being cooled again after its burning, becomes earth, or ſtone, or ſulphur; and this is manifeſted by Lightning: Now the Earth never changes, but relents and is mixed with other Elements, which do diſſolve it, but it returns back into it ſelf again; but their qualities are theſe, Fire is hot and dry, Earth dry and cold, Water cold and moiſt, the Aire moiſt and hot; Earth and Water are heavy, Fire & Aire are Light, which

make

make this Active, and yet Passive; and again, there are three other qualities assigned to every one of them, *viz.* to the Fire, Brightnesse, thinnes and Motion, but to the Earth, Darknes, Thicknesse & Quietnesse; now the other Elements borrow their qualities from these; so that the Aire receives two qualities of the Fire, thinnesse, motion, and one of the Earth, *viz.* Darknesse; The Water receives in like manner, two qualities of the Earth, darknes and thicknesse, and on the Fire, *viz.* motion; but Fire is twice more thin than Aire, thrice more movable, and fouretimes more bright.

And the Aire is twice more bright, thrice more thin, and four times more movable then Water; wherefore Water is twice more bright then Earth, thrice more thin, and four times more moveable: As the Fire is to the Aire, so Aire to the Water, and Water to the Earth; and again, as the Earth is to the Water, so the Water to the Aire, and the Aire to the Fire: Now by this Table following, and Sixteen Figure, viz. *Aquisitio*, *Albus*, *Populus*, *via*, *Conjunctio*, *Carcer*, *Fortuna major*, *Puella*, *Puer*, *Fortuna minor*, *Amissio*, *Lætitia*, *Rubeus*, *Tristitia*, *Caput Draconis*, *Cauda Draconis*, of the Earth or Geomancy, they foreknow future things by the motions of the Earth; by noise swelling

ſwellings, tremblings, chops, pits, exhalations and other impreſſions of points, which have a certain power in the fall of them; as the *Idea's* and Spirits guide them to this or that: Now you muſt know that the *Earth* and *Water* live, as well as *Fire* and *Aire*; for of themſelves they generate, vivifie, nouriſh and increaſe innumerable Trees, Plants and living Creatures; as moſt manifeſtly appeares in things that breed of their own accord, and in thoſe which have no corporeal ſeed; and theſe are generated by the ſoul of the Earth, or Water, and theſe ſoules have reaſon, is apparent; for whereas the univerſall works of the aforeſaid ſoules doe with a perpetual order conſpire amongſt themſelves, it is neceſſary that they be governed not by chance but by reaſon; by which reaſon they doe direct, and bring all their operations to a certainty: For it is neceſſary that the Earth ſhould have the Reaſon of terrene things, and Watery of Watery things, *&c.* by which reaſon, each in their time, place and order, are generated, but being hurt, are repaired, and the perfection of a body is its ſoul; And it is ſaid, a man ſtaying long under Water, was taken up dead, but by letting him blood he revived again: We read of *Virgil* a *Spaniſh* Earle, *Aniela*, *Gabienus*, *Tubero*, and a certain

Babylonian

Babylonian that were dead, whom they ſay, beyond all expectation, the *Phyſitians* with *Draggon wort* reſtored to life; others ſay they were reſtored by *Honey in a Medicine*: Now there are ſignes given, whereby it may be known who are alive, although they ſeem to be dead, green and ſtink; and indeed will dye unleſſe there be means uſed to recover them; And this is the manner we underſtand *Roſie Caucians raiſe the dead*: Now they raiſe *Birds*, *Dogs*, *Horſes*, *Flowers* otherwiſe, by burning their bodies to Aſhes, and then reſtore them to life. And again, you muſt underſtand, as every Region in the Cœleſtials hath a certain *ſtar* and *cœleſtial image*, which hath influence upon it before others: ſo alſo in ſupercœleſtials doth it obtain a certain intelligence ſet over it, and guarding it with infinite other miniſtring Spirits of its order, which are all called *Sons of the God of Hoſts*.

But evill Spirits doe wander up and down in this inferiour world, enraged againſt all, whom they therefore call *Devils*; of whom St. *Auſtine* in his firſt Book of the Incarnation of the word to *Januarius* ſaith: Concerning the Devil and his Angels, contrary to vertues the Eccleſiaſtical preaching hath taught; that there are ſuch things: but what they are and how they are, he hath not clear enough expound-

pounded? Yet there is this opinion amongſt moſt, that this *Devill* was an Angel, and being made an Apoſtate, perſwaded very many of the Angels to decline with himſelf, who even unto this day are called his Angels. The *Church* notwithſtanding thinketh not that all theſe are damned, nor that they are all purpoſely evill, but that from the Creation of the world, the *Diſpenſation* of things is ordained by this means, that the tormenting of ſinfull ſoules is made over to them; The *Cardinals of Rome* ſay, that not any *Devil* was created evill, but that they were driven and caſt forth of *Heaven*, from the orders of good Angels, for their Pride, whoſe fall not onely our *Biſhops, Divines, and Hebrew Theologions*, but alſo the *Aſſyrians*, *Arabians*, *Ægyptians* and *Greeks* doe confirm by their Tenents.

Every man hath a good and a bad ſpirit attends him, and a threefold good *Genius*, as a proper keeper or preſerver, the one whereof is holy, another of the nativity, and the other of profeſſion, the *Holy Genius* is one according to the Doctrine of the *Roſie Crucians* aſſigned to the rationall ſoul, not from the Starrs or Planets, but from a ſupernaturall cauſe, *from God himſelf the preſident of Genii*, being univerſall above nature: This doth direct the life of the ſoul, and doth alwayes

put good thoughts into the minde, being alwayes active in illuminating us, although we do not take notice of it; but when we are purified, and live peaceably, then it is perceived by us, then it doth ſpeak with us, and communicate its voice to us being before ſilent, and ſtudying dayly to bring us to a Sacred perfection, alſo by the aid of this Genius we may avoid the malignity of a fate; now the Genius of the Nativity, doth here deſcend from the diſpoſition of the world, and from the circuits of the Stars and Planets, which were powerfully dignified in the Nativity;& there be ſome ſay when the ſoul is comming down into the body, it doth out of the quire of the Angels naturally choſe a preſerver to it ſelf,nor only chooſe this guide to it ſelf,but hath that willing to defend it, this being the exemptor, & keeper of the life doth help it to the body, and helps a man to that very office, to which the celeſtials have deputed him being borne; the Genius of profeſſion is given by the Stars, to which ſuch a profeſſion,or ſect,which any man hath profeſſed, is ſubjected, which the ſoul when it began to make choice

in

In this body, and to take upon it ſelf, diſpoſitions, doth ſecretly deſire; when therefore a profeſſion agrees with our Nature, there is preſent with us a Genius of our profeſſion like unto us, and ſutable to our Genius; As having my ſelf *by the profeſſion of the Law* a Genius, which makes my life more peaceable, happy and proſperous; but when we undertake an unlike or contrary to our Genius, our life is made laborious and troubled with diſagreeing Patrons.

In the firſt place, know your good Genius and your Nature, and what good the celeſtial and terreſtrial diſpoſitions promiſe thee, and God the diſtributer of all theſe, who diſtributes to each as he pleaſeth, and follow the beginnings of theſe profeſſe theſe, be converſant in that virtue to which the moſt high diſtributor doth elevate, and lead thee, who made *Abraham* excell in juſtice and clemency, *Iſaac* with fear, *Jacob* with ſtrength, *Moſes* with meekneſſe and miracles, *Joſhua* in war, *David* in Religion and Victory, *Solomon* in knowledge, *Julius Cæſar* in fame, *Plato* in divine learning, *Peter* in Faith, and *John* in Charity: Therefore in what virtue you think you can moſt eaſily be a proficient in, uſe diligence to attain to the height thereof; that you may excell in one, when in many

you cannot, but in the reſt, endeavour to be as great a proficient as you can; theſe Genii being found, they will ſometimes ſpeak with an audable voice, as they that cryed at the Aſcention of *Chriſt*, *Ye men of* Galile, *why ſtand ye hear gazing into the Heavens*: The names of ſome of theſe are of great virtue againſt diſeaſes, ſome cure all, and ſome obtain efficacy and virtue to draw any ſpiritual ſubſtance from above or beneath, for to make any deſired effect I have ſeen a name written upon Virgin Parchment at a certain time, and afterward given to be devoured by a Water-Frog, being let go into the water, rains & ſhowers preſently followed. And they finde in the table of the twelve Militant ſignes and ſixteen Figures of the Earth, the name of a Genius, & ſeal it with his ſeal, which I ſaw inſcribed at a certain houre, & given to a Crow, who being let go preſently, there followed from that corner of the Heaven, whether he flew, lightnings, ſhakings and horrible thunders, with thick clouds: It is not lawfull for me to write what ſecret I know, leaſt it ſhould happen that the ſacred name ſhould be abuſed by prophane men to baſe things: but if they deſire the knowledge of them, let them ſo often turn the Letters, and examine them

untill

untill the voice of God is manifeſt: Let us go unto another principle.

If any be ſo curious as to demand, what kinde of puniſhment this people of the *Aire* inflict upon their Malefactours, I had rather refer them to *Pſellus Plotinus*, *The Auditor of Anebo* and *Cornelius Agrippa*, then deſcend to ſuch particularities, They ſay, the *Caverns of the earth* are made uſe of for Dungeons for the wicked *Dæmons*, to be puniſhed in; as if the ſeveral *Volcano's*, ſuch as *Ætna*, *Strumbulo*, *Hecla*, *Mongebel*, *Veſuvius*, the *Gulph of Perſia*, where they ſay *Judas* hail's all ſhips that ſaile upon thoſe Seas, and tels them, there he is puniſhed for betraying his *Lord and maſter Jeſus Chriſt*, *the Son of God*, *&c.*

That there is a tedious reſtraint upon them, for villanies committed, and that intollerable, is without all queſtion; they being endued with *corporeal ſenſe*, and that more quick and paſſive than ours; and therefore more ſubject to the higheſt degrees of torment: So that not onely by incarcerating them, and keeping them in by a *Watch*, in the *Caverns of burning mountains*, where the heat of thoſe Infernal *Chambers*, and the ſteam of Brimſtone cannot but excruciate them exceedingly, but alſo by commanding them into ſundry other hollows of the ground, noi-

ſome by ſeveral Fumes and Vapours, they may torture them in ſeveral faſhions and degrees, fully proportionable to the greateſt crime that is in their power to commit, and far above what the cruelty of that worſt of *Tyrants*, *Oliver Cromwell* has inflicted here, either upon the guilty or innocent. But how theſe confinements & torments are inflicted on them, and by what degrees and relaxations, is a thing neither either to determine, nor needfull to underſtand: Wherefore we will ſurceaſe from purſuing any further, ſo unprofitable a ſubject, and come to the third general head, we mentioned, as being moſt *Harmonical* to our diſcourſe, which is, what the *morral condition* of the ſoul is, when ſhe has left this body.

Theſe things therefore premiſed, it will not be hard to conceive, how the condition of the *Soul* after this life, depends on her moral deportment here; for *memory ceaſing not*, *Conſcience may very likely awaken* more furiouſly then ever, the mind becoming a more clear *Judge* of evill actions paſt, then ſhe could be in the *Fleſh*, being now ſtript of all thoſe circumſtances of things that kept her off from the opportunity of calling her ſelf to account, or of perceiving the uglineſſe of her own wayes.

Beſides

Beſides, there being that communication and *Harmony* betwixt the *Earth* and the *Aire*, that at leaſt the fame of things will *arive* to their cogniſcance that have left this life; the after ill ſucceſſe of their wicked enterpriſes, and unreaſonable tranſactions may arm their tormenting Conſcience, with new Whips and ſtings, when they ſhall either hear or ſee with their Eyes, what they have unjuſtly built up, to run with ſhame to ruine; and behold all their deſignes comes to nought, and their fame blaſted upon Earth.

This is the ſtate of ſuch ſoules as are capable of a ſenſe of diſlike of their paſt actions. And a man would think they need no other puniſhment then this, if he conſidered the mighty power of the Minde over her own *Vehicle*, and how vulnerable it is from its ſelf. Theſe Paſſions therefore of the *Genius* that follow an ill Conſcience, muſt needs bring her *Aiery body* into intollerable diſtempers, worſe than *Death* it ſelf.

Nor yet can ſhe dye, if ſhe would, neither by *Fire* nor *Sword*, nor any means imaginable; no not if ſhe ſhould fling her ſelf into the flames of *ſmoaking Ætna*; for ſuppoſe ſhe could keep her ſelf ſo long there, as to endure that hideous pain of deſtroying the vi-

tall Congruity of her *Vehicle* by that Sulphurus fire: She would no ſooner be releaſed, but ſhe would catch life again in the *Aire*, and all the former troubles and vexations would return; beſides the overplus of theſe pangs of Death. For *Memory would return, and an ill Conſcience would return, and all theſe buſie Furies*; thoſe diſordered paſſions which follow it. And thus it would be, though the *Genius* ſhould kill her ſelf, ten thouſand times ſhe could but pain and puniſh her ſelf, not deſtroy her ſelf.

I had now finiſhed this Chapter, did I not think it convenient to ſpeak of the ſpirit of Nature, which is a ſubſtance incorporeal, but without ſenſe and animadverſion, pervading the whole matter of the Univerſe, and exerciſing a plaſtical power therein, according to the ſundry prediſpoſitions and occaſions in the parts it works, upon raiſing ſuch *Phænomena* in the world, by directing the parts of the Matter and their Motion, as cannot be reſolved into meere mechanical powers: And I prove there is ſuch a ſpirit by the ſympathy betwixt *Aſtral* and *Earthly bodies*; for the *Genii* of men leaving their bodies, and appearing in ſhapes, *ſuppoſe of Cats, Pigeons, Conies, Stars, flames of Fire*, ſometimes of *Men*, and that whatſoever hurt befals them

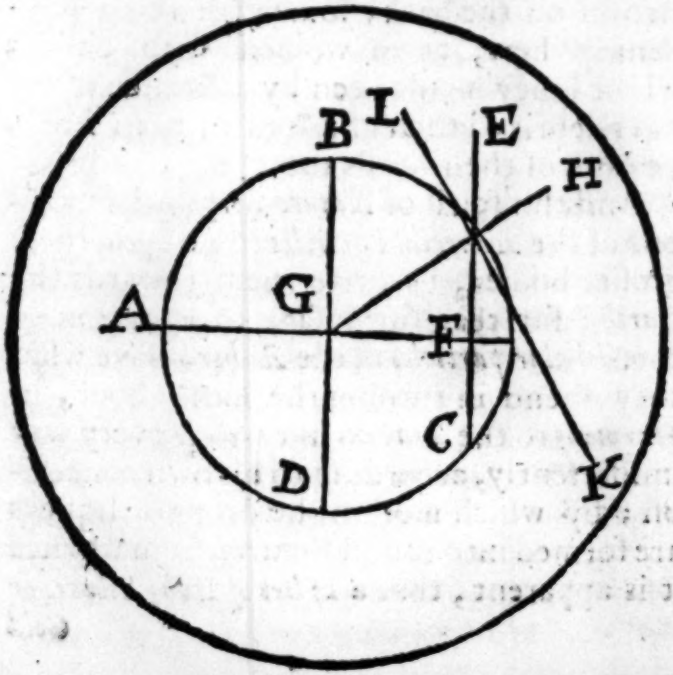
them in these *Astral bodies*, the same is inflicted upon their terrestrial; lying in the mean time in their *Beds* or on the ground.

As if their *Astral bodies* be scalded, wounded have the back broke, the same certainly happens to their *earthly bodies*; And thus the spirit of *Nature* is snatcht into consent with the *imagination of the Genii in these Astral bodies* or *Aeiry Vehicles*, which act of imagination must needs be strong in them; it being so set on, and assisted by a quick and sharp pain, and fright in these scaldings, woundings and stroaks on the back; some such thing happening here, as in women with childe, whose fancy made keen by a sudden feare, have deprived their children of their Arms, yea and of their heads too.

And this spirit of *Nature* directs the motions of the *Ætherial Particles* to act upon these grosser bodies, to drive them towards the *Earth*: for that surplusage of agitation of the *Globular particles* of the *Æther*, above what they spend in turning the *Earth* about, in *Harmony* to the *heavens* is carried every way indifferently, according to his own concession; by which motion the drops of liquors are formed into round Figures; from whence it is apparent, that a *Bullet of Iron, Silver, or Gold*

Gold, placed in the Aire, is equally assalted on all sides by the occursion of these *etherial particles,* and therefore will be moved no more downwards then upwards; but hang in *equilibrio,* as a peice of Cork rests on the water, where there is neither winde nor stream, but is equally played against by the Particles of water on all sides.

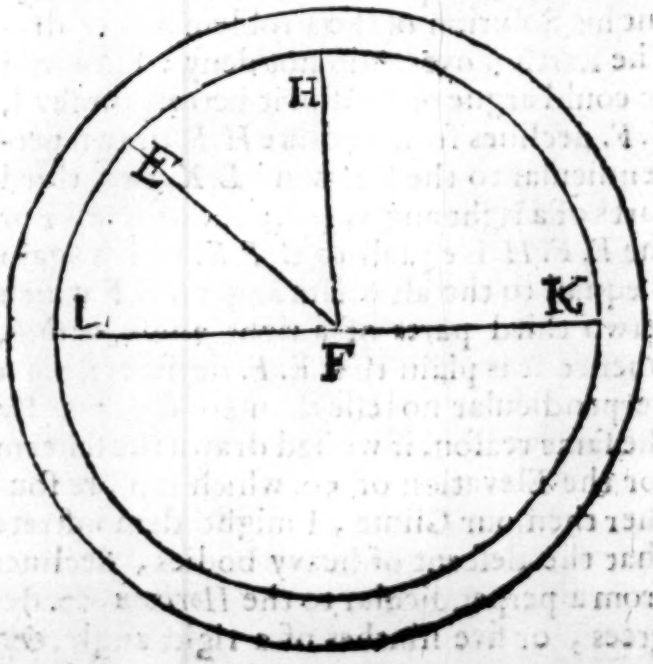
I shall demonstrate what I have said, that heavy bodies in the very clime where we live, will not descend perpendicularly to the Earth, and this will be evident to the Eye



and to Reaſon, that the proportion of their declination from a perpendicular in any Elevation of the Pole: In the Circle there *A. B. D.* let the Æquator be *B.D.* and from the point *C.* draw a line to *E* parallel to *B. D.* which line *C.E.* will cut the Circle in *F* ſixty degrees, ſuppoſe from *B* let a heavy body be now at *E.* according to Mr. *Streets* Hypotheſis, it muſt fall towards the Earth in a line parallel to the Æquator, *viz.* in the line *E F.* And thus he diſputed with me ſome years ſince, to prove the Earths Mobility: but his Solution of the Problem is very dry. The Earth moves, I do not deny; but I wiſh he could argue or Reaſon it better, for ſay I, *E. F.* declines from the line *H.F.* drawn perpendicular to the Horizon *L.K.* two third parts of a right angle, (*i.e.*) 60. degrees. For the *E. F. H.* is equall to *C. F.K.* which again is equall to the alternate angle *B.G.F* which is two third parts of a right angle *ex theſi*, whence it is plain that *E. F.* declines from a perpendicular no leſſe than 60. degrees. By the ſame reaſon, if we had drawn the ſcheam for the Elevation of 50. which is more ſouther then our Clime, I might demonſtrate that the deſcent of heavy bodies, declines from a perpendicular to the *Horizon* 50. degrees, or five ninthes of a right angle, *&c.*

From

From whence it will follow, that men cannot walk upright, but declining, in the elevation ſuppoſe of 60. degrees as neer to the ground as *E.F.* is to *F L.* and much neerer in the more remote parts of the North; and there is proportionably the ſame reaſon in other Climes, if we draw a Scheam for the parallel, under which we live, ſuppoſe about 52. degrees of Elevation we might repreſent truly to the Eye, in what poſture men would walk upon the *Royal Exchange, London, Oxford,*



Warwick-Caſtle, Alſeſter, Colton Parke, Tardebick Church, Worceſter, Briſtol, St. *Peters* Church-yard in *Exeter*, in *Sydmouth*, in *Salisbury* Cathedral, or in *Weſtminſter*-Hall, *&c.* For it is plain from what hath been above demonſtrated, that the natural poſture of their bodies upon the *Horizon L. K.* it would be in the line *E. F.* out of which, if they did force themſelves in the line *H. F.* without being born head-long to the ground, and laid flat upon the Horizon, *F K.* the force of the Aire or whatſoever more ſubtle Elements therein preſſing in lines parallel to *E. F.* and therefore neceſſary bearing down whatſoever is placed looſe in the line *H. F.* as is plain to any at firſt ſight.

Add unto all this, that if the motion of groſſe bodies were according to meer Mechanical laws; a Bullet, ſuppoſe, of Lead or Gold, caſt up into the Aire, would never deſcend again, but would perſiſt in a rectiliner motion, for it being far more ſolid than ſo much *Aire* and *Æther* put together, as would fill its place, and being moved with no leſſe ſwiftneſſe then that wherewith the *Earth* is carryed about in twenty four houres, it muſt needs break out in a ſtreight line through the thin *Aire*, and never return again to the *Earth*; but get away as a Commet does out of a

of a *Vortex*. And that *defacto*, Col. *John Knotsford* at a Garrisons of the Kings, shot a Canon bullet so high, that it never fel back again upon the ground; now the spirit of Nature at a certain distance leaves the motion of matter to the pure laws of Mechanicks, but with in other bounds checks it; whence it is that the water does not swill out of the *Moon*

Now the most notable of those Offices that can be assigned to the *Spirit of Nature*, and that sutable to his name, is the transiocation of the souls of Beasts into such Matter as is most fitting for them, he being the common *Proxinet* or *Contractor* of all natural Matches and Marriages, betwixt Forms and Matter; For *Materia appetit formum ut fœmina virum*, this spirit therefore may have not onely the power of directing the Motion of Matter at hand, but also of transporting of particular Souls & Spirits in their silence, and in activity to such matter as they are in, a fitnesse to catch life in again: which transportation or transmission may be very well at immense distances, the effect of this sympathy, and coactivity being so great in the working of the *Wines* in *England*, when the *Vines are in the Flower at the Canaries, Tenneriff, Medera*'s or any place in *Spaine*, &c.

When

Whence to conclude, we may look upon this *ſpirit of Nature*, as the great *Quarter-maſter* general of *Divine Providence*, but able alone, without any under Officers to lodge every *ſoul*, according to her rank and merit, when ever ſhe leaves the body: And would prove a very ſerviceable Hypotheſis for thoſe that fancy the pre-exiſtence of humane ſoules, to declare how they may be conveyed into bodies here, be they at what diſtance they will before; and how matter haply may be ſo fitted, that the beſt of them may be fetcht from the pureſt *Ætherial Regions* into an humane *Body*, without ſerving any long *Apprentiſhip in the intermediate Aire*: As alſo how the ſouls of *Brutes*, though the Earth were made perfectly inept for the life of any animal, need not lie for ever uſeleſſe in the Univerſe.

Now I ſay the *Genii* of *Men*, being in the ſame condition that other *ſpirits are*, appear ſometimes though but ſeldome: The cauſe in both being, partly the difficulty of bringing their *Vehicles* to an unnatural conſiſtency, and partly their having no occaſion to doe; and laſtly, it being not permitted to them to doe as they pleaſe, or to be where they have a minde to be.

Me thinks this *Tragick pompe* and *Harmony* looks mournfully, preparing to die, laying waſte

waſte all the operations of the Mind, putting her into fits of dotage and fury, making the very Viſage look ghaſtly and diſtracted, and at the beſt ſadly pale and conſumed; as if life and ſoule were even quite extinct, cannot but imprint ſtrange impreſſions even upon the ſtouteſt minde, and raiſe ſuſpitions that all is loſt in ſo great a change But the knowing and benigne ſpirit, though he may flow in tears at ſo diſmall a ſpectacle, yet it does not at all ſuppreſſe his hope and confidence of the *Genius*'s ſafe paſſage into the other world, and is no otherwiſe moved then the more paſſionate ſpectators of ſome cunningly *contrived Tragedy*; where perſons whoſe either *virtue or misfortunes*, or both, (*for they ſeldome part*) have woon that affection of the beholders, are at laſt ſeen wallowing in their blood, and after ſome horrid groans, and gaſps, lye ſtretcht ſtarke dead upon the ſtage

But being once drawn off, find themſelves well and alive, and are ready to taſte a cup of Wine in the Attyring room with their friends; to ſolace themſelves really, after their Fictious *pangs* of *Death*, and leave the eaſie multitude to indulge to their ſoft paſſions, for an evill that never befell them.

The

The fear and abhorrency therefore we have of *Death*, and the ſorrow that accompanies it, is no argument, but that we may live after it, and are by due affections for thoſe that are to be Spectators of the great *Tragick Comedy of the World*; the whole plot whereof being *an Harmony of the Spheres, Planets* and *Influenciary beams*, being contrived by *Infinite Wiſdome and Goodneſſe*, we cannot but ſurmiſe that the moſt ſad repreſentations are but a ſhew, but the delight real to ſuch as are not *wicked and impious*; and that what the ignorant call evill in this Univerſe, is but as the ſhadowy ſtroks in a faire Picture; or the mournfull notes in Muſick, by which the beauty of the one is more lively and expreſſe, and the melody of the other more pleaſing and melting.

I have now conducted the ſoul into the other ſtate, and inſtalled her into the ſame condition with the *Aerial Genii*, but ſeeing that thoſe that take any pleaſure at all in thinking of theſe things, can ſeldome command the ranging of their thoughts, within what compaſſe they pleaſe, and that it is obvious for them to doubt whether the *Genius* can be ſecure of her permanency in life in the other world, (it implying no contradiction, that her vital congruity, appropriate to this

this or that Element, may either of it ſelf expire, or that ſhe may by ſome careleſſe debilitate one congruity, and awaken another in ſome meaſure; ſo make her ſelf obnoxious to fate) we cannot but think it in a manner neceſſary to extricate ſuch difficulties as theſe, that we may not ſeem in this after-game to looſe all we woon in the former.

The *Genius* after the death of the body runs through three hazards, one reſpects an intrinſecal *principle*, the *periodical* terms of her vital congruity, or elſe the Levity and miſcarriage of her own will, which obnoxiouſnes of hers is ſtill more fully argued from what is affirmed of the *Aerial Genii* (whoſe companion and fellow Citizen ſhe is) whom ſundry Phyloſophers aſſert to be Mortal; and that ſhe is revolved hither thrice, and no more; becauſe this number ſeems ſufficiently to ſuffice, for the purgation of ſins, as you may read in my *Roſie Crucian infallable Axomata lib. 2. chap. 4.* at large; the other two hazards ſhe runs, are from without, *to the Conflagration of the world*, and the *Extinction of the Sun.*

Now whether the *ſouls* of *men* be *virtuous or vitious*, *they muſt dye to their Aerial Vehicles*, which ſeems a ſad ſtory at firſt ſight, as if Righteouſneſs could not deliver from death; but if it be more carefully peruſed, the ter-

rour

rour will be found onely to concern the wicked. For the profoundeſt pitch of death is the deſcent into this terreſtrial body, in which, beſides that, we neceſſarily forget whatever is paſt, we do for the preſent lead ἀλαμπῆ καὶ ἀμυδρὰν ζωὴν, a dark and obſcure life, dragging this weight of Earth along with us, as *Traitors* and *Malefactors* doe their heavy Fetters in their ſecluſe confinements.

But in our return back from this ſtate, life is naturally more large to them that are prepared to make good uſe of that advantage they have of their *Aiery Vehicle:* But if they be not Maſters of themſelves in that ſtate, they wil be fatally remanded back to their former priſon in proceſſe of time, which is the moſt groſſe death imaginable. But for the good and *virtuous ſouls*, that after many ages change their *Aerial Vehicle* for an *Ætherial one*, that is no death to them, but an higher aſcent into life. And a man may aſwell ſay of an Infant that has left the dark womb of his Mother, that this change of his is Death, as that a *Genius* dyes by leaving the *groſſe Aire*, and emerging into that *Vehicle of Light*, which they ordinarily call *Ætherial.*

There may be a dangerous relapſe out of the *Aerial Vehicle into the Terreſtrial*, which is properly the death of the *Soul* that is thus

retrograde. But for thoſe that ever reach the *Ætherial ſtate*, the periods of life there are infinite; and though they may have their *Periges* as well as *Apoge's*, yet theſe circuits being of ſo vaſt a Compaſs, and their *Perige's* ſo rare and ſhort, and their return as certain to their former *Apſis*, as that of the *Cœleſtial bodies*, and their *Ætherial* ſenſe never leaving them in their loweſt touches towards the *Earth*; it is manifeſt that they have arrived to the life that is juſtly *called Eternal*. Thus the body returns to the earth from which it was taken, the Spirit returns to the *heavens* from whence it deſcended, and the Soul or Genius returns to *God* that gave it.

CHAP.

CHAP. XVI.

How the Earth *is consumed, and the bodies of the dead, and what becomes of the dust of those that are resolved into their first Principle; that the conflagration of the earth will prove fatal to the souls of the wicked men and* Dæmons; *what the cursed spirits and souls will suffer, and what be their thoughts that do groan in* Tophet, *when* Minos *judges them:* Eugenius Theodidactus *testimony of the Ayreal state, and five several Opinions more concerning their state after the conflagration, that the Sun being turned into darkness, and the Moon into blood, is no panick fear, but may be rationally suspected from the Records of History, and grounds of Natural Phylosophy, the said influence of this extinction upon man and beast, and all the* Aireal Genii *imprisoned within their several Armospheres in our Vortex, that it will do little or no dammage to the Æthereal Inhabitants, in reference to heat or warmth, nor will they find much want of his light, how they may pass out of one Vortex into another, by the priviledge of their Ætherial Vehicles, without labour or toil, and be safe: that wicked souls and Dæmons will revive again, and that the earth and ayr will be inhabited by them.*

I *Have thus inthroned my Genius in her Æthereal Vehicle, where she is a very magnificent thing,*

thing, *full of Divine Love, Majeſty, and Tranquility*; and ſhall next conſider the condition of the ſouls of *men* and *Dæmons*, after the *earth* is conſumed, for naturally the earth periſheth, by *water*, or by *fire*; and this happeneth every ſeven thouſand *years*, and to the Heavens every 36000 years, as *Winter* and *Summer* do in our ordinary year: *In undatio non ſecus quam Hyems, quam Æſtas lege Mundi venit*: But for this ἐκπύρωσις, it not being ſo famous, nor ſo frequently ſpoken of, nor ſo deſtructive, nor ſo likely to end the world as the other way, nor belonging ſo properly to my purpoſe, I ſhall let it paſs: The general *Prognoſtick* is concerning fire now, not only of the *Stoicks*, as *Zeno*, *Cleanthes*, *Chryſippus*, *Seneca*, but of ſeveral alſo of different Sects, as *Heraclitus*, *Epicurus*, *Cicero*, *Pliny*, *Ariſtocles*, *Numennius*, &c.

Seneca ſayes the ſtars will run and daſh one againſt another, and ſo ſet all on fire, and conſume the earth, and all bodies upon it, or in it, both living and dead: The deſtroying the *Æthereal* Region, is as fooliſh a fancy, *as the ſentencing of the Eele to be drown'd*, becauſe the matter of the *Æther* is too fine and ſubtil for fire to rage in, it being indeed nothing but a pure light or fire it ſelf; and yet this *Æthereal matter* is infinitely the greateſt portion of the world. Where-

Wherefore the world cannot be ſaid properly to be lyable to the deſtruction of fire, from any natural cauſes, as *Lactantius*, *Ireneus*, and the *Stoicks* would have it; for fire is nothing but the motion of certain little Particles of matter, and there is no more motion at one time in the world, then at another, becauſe one part of the matter cannot impreſs any agitation upon another, but it muſt looſe ſo much it ſelf: This hideous noyſe therefore of the conflagration of the world muſt be reſtrained to the firing of the earth only, ſo far as it concerns us, for there is nothing elſe combuſtible in the Univerſe but the Earth, and other Planets, and what vapours and exhalations ariſe from them.

And the moſt certain and moſt deſtructive execution this fire will do, muſt be upon the *unrecovered ſouls* of *wicked men and Dæmons*: Thoſe that are ſo deeply ſunk and drown'd εις γενεσιν, that the very conſiſtency of their Vehicles does impriſon them within the confines of this thick caliginous ayr; theſe ſouls or ſpirits therefore that have ſo inextricably intangled themſelves in the fate of this lower world, giving up all their ſenſes to the momentary pleaſures of the moyſt luxurious Principle, which is the very ſeat.

of death: These in the mystical *Phylosophy* of the *Rosie Crucians*, are the *Nymphs*, to whom though they allot a long *Series* of years, yet they do not exempt them from *Death* and *Fate*; and *Eugenius Theodidactus* pronounces, that their life will be terminated with the conflagration of the world, for thus he intimates, Καὶ ὁ λόγος ὅλος ἠνίχθαι δοκεῖ τῷ Ἡσιόδῳ πρὸς τὴν ὑκπύρωσιν, ὅπηνίκα συωεκλείπειν τοῖς ὑγροῖς εἰκὶ ἐστι τὰς Νύμφας.

---------- Αἵ τ' ἄλσεα καλὰ νέμονται
Καὶ πηγὰς ποταμῶν καὶ πείσεα ποιήεντα.

And indeed this young *Phylosopher* has pretty fancies, let us hear him in his Mother Tongue, for thus he brings in *Minos* judging the dead: A little after his former verses in the fourteenth Chapter.

Now *Minos* after strict examination,
And justly informed by their accusation,
Contrudes them all unto the sad society,
Of such as are condemn'd for their impiety:
With them incessant torments do endure
A just infliction for their deeds impure:
But against such, he is incensed most,
Who whilst they liv'd did of their riches boast;

Whom

Whom dignity and ſtile ſwell'd with oſtent,
Who in their proud hearts, could have been
content
To have had adoration; he hates pride,
And doth ſuch haughty inſolence deride,
As ſhort and momentary, becauſe they know-
ing
Themſelves unto their Marbles hourly
growing,
As being mortals; yet in their great glory,
Think not their wealth & riches tranſitory;
But all theſe ſplendours they have now laid
by,
Wealth, Gentry, Office, Place, and Dignity,
Naked, ſad-lookt, perplext with grief ex-
tream,
Thinking what paſt in life-time a meer
dream;
To behold which, I took exceeding pleaſure,
And was indeed delighted above meaſure.
If any of them by chance I knew,
As private as I could, I neer him drew,
Demanded what before was his condition,
And whether, as the reſt, ſwell'd with ambi-
tion:
About the door there was a throng of ſuch,
By *Pluto's Miniſters* offended much;
Beaten and thruſt together all about,
Who, as it ſeems, would gladly have got out;

To these he scarcely moving in a *Gown*,
Which from his shoulders to his heels flow'd down,
Of Scarlet, Gold, and divers colours mixt;
Casting his head that way, on some he fixt
An austere eye; such counting it a *bliss*,
To whom he but vouchsaft a hand to *kiss*;
At which the others murmur'd, *Minos* then
Setling himself upon his Throne agen,
Some things most justly sentenc'd, there appear'd
The Tyrant *Cromwell* evilly chear'd,
Not knowing what excuses for to bring,
Being accus'd for killing of the King:
Hewet & *Slingsby* testates to that Conviction,
And he now ready to be doom'd to infliction
With other Traytors, who without repentance,
Have had their Judgement read, and past Sentence.

From the *Tribunal*, we our course extend,
Unto the place of *torments*, where (O friend)
Infinite miseries at once appear,
All which we freely might both see & hear;
Together with the sound of *stripes* & *blows*,
Loud *ejaculations*, *shrieks*, *tears*, *passionate woes*,
Eccho'd from these wrapt in invisible flames,
Wheels, *Racks*, *Forks*, *Gibbets*, to tell all their names,
Not possible. Here *Cerberus* besmears

His

His triple chaps in blood, ravens and tears.
The wretched ſouls; the fell *Chimæra* takes
Others in her ſharp claws, and 'mongſt them makes
A fearful maſſacre, limb from limb dividing.
Not far from thence in a dark place abiding
Were Captives, *Tyrants*, and Bayliffs, of theſe ſtore,
And with them mingled both the rich and poor:
Theſe all together and alike tormented,
Who now too late have of their ſins repented;
And others of them, whom we beheld and knew,
Who dy'd not long ſince, ſuch themſelves withdrew;
And as aſham'd to be in torments ſeen,
In dark and obſcure nooks their ſhadowes skreen;
Or if they doubtfully caſt back their eyes,
Bluſhes are ſeen from their pale cheeks to riſe,
And only ſuch themſelves in darkneſs ſhroud,
Who were in life moſt inſolent and proud.
Theſe objects having paſt, at length we come
Unto the field call'd *Acheruſium*.

No

No ſooner there, but ſtreight we hapt among
The *Demi-gods*, the *Heroes*, and a throng
Of ſeveral *Troops*. ——

But let us take a more ſerious and diſtinct view of the condition of the *Genius*, after the conflagration of the earth; and here I meet with five ſeveral ſorts of Opinions concerning it: *The firſt hold, that this unmerciful heat and fire will at laſt deſtroy and conſume the ſoul as well as the body*: But this ſeems to me impoſſible, that any created Subſtance ſhould utterly deſtroy another Subſtance, ſo as to reduce it to nothing: For no part of matter, acting the moſt furiouſly upon another part thereof, does effect that; it can only attenuate, diſſipate, and diſperſe the parts, and make them inviſible; but the ſubſtance of the *Soul* is indiſſipable and indiſcerpible, and therefore remains entire, whatever becomes of the body or Vehicle. Thus *Virgil*.

Yet the *Bodies* when they die,
Are not cleer'd from all their miſery;
They having not repented of their crimes,
Muſt now be puniſh'd for their miſpent times.

The

The ſecond opinion is, *That after long and tedious tortures in theſe flames, the Soul by a ſpecial act of Omnipotency is annihilated*: But methinks, this is to put Providence too much to her ſhifts, as if God were ſo brought to a plunge in his creating a creature of it ſelf immortal, that he muſt be fain to uncreate it again (*i. e.*) annihilate it: Beſides, that that *Divine Nemeſis* that lyes within the compaſs of *Phyloſophy*, never ſuppoſes any ſuch forcible eruption of the Diety into extraordinary effects, but that all things are brought about by a wiſe and infallible, or inevitable train of ſecondary cauſes, whether Natural, or free Agents. And ſaith the Poet;

Four things of Man there are, *Spirit*, *Soul*,
Ghoſt, *Fleſh*,
Theſe four, four places keep, and do poſſeſs
The *Earth* covers *Fleſh*, the *Ghoſt* hovers o're
the *Grave*,
Orcus hath the *Soul*, *Stars* do the *Spirit* crave.

The third therefore, to avoid theſe abſurdities, denies both abſumption by fire and annihilation; but conceives, that tediouſneſs and extremity of *pain* makes the *Soul* at laſt, of her ſelf, ſhrink from all Commerce with Matter, the immediate principle of Union,

nion, which we call *vital congruity*, conſiſting of a certain modification of the body, or *Vehicle*, as well as of the *Soul*, which being ſpoiled and loſt, and the Soul thereby quite looſened from all ſympathy with body or matter, ſhe becomes perfectly dead, and ſenſleſs to all things, and as they ſay, will ſo remain for ever. But this ſeems not ſo rational; for as *Plato* ſomewhere hath Ἕκαστον, ἃ ἔστιν ἐνεργεῖα, ἔστιν ἕνεκα τοῦ ἔργου: Wherefore ſo many entire immaterial ſubſtances would be continued in being to all Eternity, to no end nor purpoſe, notwithſtanding they may be made uſe of, and Actuate matter again as well as ever. And in another place he hath it:

——— But for their crimes
They muſt be puniſh'd, & for miſpent times
Muſt tortures feel; ſome in the *winds* are *hung*,
Others to cleanſe their *ſpotted ſins*, are *flung*
Into vaſt *Gulphs*, or *purg'd by fire*.

A fourth ſort therefore of ſpeculations there is, who conceive, that after this ſolution of the *Souls* or *Spirits* of wicked men, and from their *Vehicles*, that their *pain* is continued to them even in that ſeparate ſtate, they

they falling into an unquiet ſleep, full of furious tormenting dreams, that act as fiercely upon their *ſpirits*, as the external fire did upon their bodies. But others except againſt this Opinion as uncertain, *viz.* that the Soul can act when it has loſt all vital union with the matter, which ſeems repugnant with that ſo Intimate and Eſſential aptitude it has to be united therewith; and the dreams of the Soul in the body, are not tranſacted without the help of the *Animal Spirits in the Brain*, they uſually ſymbolizing with their temper: Whence they conclude, that there is no certain ground to eſtabliſh this Opinion upon.

The Souls of the *wicked* will be tortured (ſaith the fifth) in the other ſtate, with moſt cruel hatred of imaginary evil, and falſe ſuſpitions, and moſt horrible phantaſmes that then fall, and there are repreſented to them moſt ſad things, ſometimes of the Heavens falling upon their heads, ſometimes of being conſumed with violent flames, ſometimes of being drowned in a Gulf, ſometimes of being ſwallowed up into the Earth, ſometimes of being changed into divers kinds of beaſts, ſometimes of being torn and devoured by ugly Monſters, ſometimes of being carried abroad through Woods, Seas,

Seas, Fire, Ayr, and through fearful places, wandring ſometimes *like Souldiers upon the Sea*, and ſometimes like ſtrange *birds*, ſometimes like *Maremen* and *Maremaids*, and upon the ſhore in divers ſhapes of *men*, *beaſts*, and theſe we call *Satyres*, *Fauni*, *Silvani*, *Nereides Naiades Orcades*, *Dryades*, and *Dii tutulares* of *Cities* and *Countryes*; and thoſe that love the warmth of Families, and homely converſe with men, *Lares Familiares*.

And theſe things happen to them after death, no otherwiſe then in this life; to thoſe who are taken with a *phrenſie*, and ſome other *melancholly* diſtemper, or to thoſe who are affrighted with horrible things, ſeeing dreams, and are thereby tormented, as if theſe things did really happen to them, which truly are not real, but only ſpecies of them apprehended in imagination, even ſo do horrible repreſentations of ſins terrifie thoſe ſouls after death, as if they were in a dream, and the guilt of wickedneſs drives them headlong through divers places, *&c.*

Now when the *Sun is turned into darkneſs, and the Moon into blood*, it will be very hideous, and intolerable to all the Inhabitants of the *Planets* in our *Vortex*, and poor mortals will be wearied with heavy languiſhments, both for want of the comfort of the

uſual

uſual warmth of the *Sun*, whereby the bodies of men are recreated, and alſo by reaſon of his inability to ripen *the fruits of the ſoyle*; whence neceſſarily muſt follow, *Famine*, *Plagues*, *Sickneſſes*, and at length an utter *devaſtation and deſtruction of both men and beaſts*; nor can theſe *Genii* ſcape free, but that the vital tye to their Vehicles, neceſſarily confining them to their ſeveral *Atmoſpheres*, they will be inevitably impriſoned in more then Cimmerian darkneſs; as the Poet ſaith.

Here people are that be *Cimmerian* nam'd,
Drown'd in perpetual darkneſs, it is fam'd,
Whom riſing nor the ſetting Sun doth ſee,
But with perpetual night oppreſſed be.

For the darkneſs of the *Sun* will turn the *Moon into blood*, and put out all the light of the *Stars* and *Earths*, and nothing but *Ice* and *Froſts*, and *flakes of Snow*, and thick miſts, as palpable as that of *Egypt*, will poſſeſs the Regions of their habitation: But the *Genii* that have arrived to their *Æthereal Vehicle*, can turn themſelves into a pure *actual light* when they pleaſe, their Region being a ſoft *milde light*, and but a change of pleaſure, as it is to ſee *the Moon ſhine fair into a room* after the

the putting out of the Candle; and theſe *Æthereal Genii* being now ſafe, let us look down a little, for all the world is now in a flame; and when the fire has done due execution upon that unfortunate crew, and tedious and direful torture has wearied their afflicted *Ghoſts* into an utter receſs from all Matter, and thereby into a profound ſleep or death, that though thoſe *twinkling eyes of Heaven*, the *Stars*, might be compaſſionate Spectators, yet they cannot ſend out one ray of light to ſuccour or viſit the earth, their tender and remote beams not being able to pierce, much leſs to diſſipate the clammy and ſtiff conſiſtency of that long and *Fatal Night*.

Wherefore calling our mind off from ſo diſmal a ſight, let us place it upon a more hopeful object, and ſee what follows this Fate, after a long ſeries of years, when not only the fury of the *fire* is utterly ſlaked, but that vaſt *Atmoſphere* of ſmoak and vapours, which was ſent up during the time of the *Earths Conflagration*, has returned back in copious ſhowers of *Rain*, which will again make *Seas and Rivers*, will bind and conſolidate the ground, and falling exceeding plentifully all over, make the ſoil pleaſant and fruitful, and the *Ayr* cool and wholeſome,

ſome, refreſhed again with a *new Heaven*, *a new Sun*, *Moon and Stars*; and nature recovering thus to her advantage, and becoming *youthful again*, and full of *Genital ſalt and moyſture*, the *ſouls* of all living creatures belonging to theſe lower Regions of the *Earth* and *Ayr*, will awaken orderly in their proper places, the *Seas* and *Rivers* will be again repleniſht with *Fiſh*, the *Earth* will ſend forth all manner of *Fowls*, *four-footed beaſts*, and creeping things; and *the ſouls of men* alſo ſhall then *catch life from the more pure and Balſanick parts of the Earth*, and be cloathed again in *terreſtrial bodies*. And laſtly, the *Aerial Genii*, that Element becoming again wholeſome and vital, ſhall in due order and time, awaken and revive in the cool roric ayr, which expergefaction into life, is accompanied with propenſions anſwerable to thoſe reſolutions they made with themſelves in thoſe *fiery torments*, and with which they fell into their long ſleep.

And thus have I demonſtrated the *Harmony of the World*, *mans body*, and the *ſouls of both*, *from the Creation to the Conflagration*: There are alſo other *myſteries*, but we ſhall abundantly diſcourſe of all theſe in the *following Books*; wherefore we now put an end to the firſt Book.

The Poſtſcript.

THus have I Reader demonſtrated the Harmony of the Heavens, and how the Spirits aſcend and deſcend from Earth *to* Heaven, *and from* Heaven *to* Earth: *The harmony of beams, and how Spirits and Souls ſlide down into the bodies; of the harmony of mans body; of the harmony of his Soul, with medicines fitted for the benefit of both: I have conducted the Soul into the place from whence it was conveyed and præ-exiſted, and now perhaps you do begin to bleſs your ſelf: For is it poſſible (ſay you) that any bodily ſubſtance ſhould incloſe ſuch myſteries as theſe? In this, my friend, you have your liberty, I value no mans cenſure, and therefore trouble not your ſelf about it, for your* Faith *will add nothing to it, and your* Incredulity *cannot take any thing from it: This only you ſhall do, be pleaſed to give way to my ſaucineſs; for I muſt tell you, I do not know that which I may call impoſſible: I am ſure there are in Nature powers of all ſorts, and anſwerable to all deſires, and even thoſe very powers are* ſubject to us; *and I have diſcourſed of them by way of objection, and anſwered my own Poſitions, for the better ſatisfaction of my Readers: I have diſcovered my ſelf in arguing known truths,*

reſerving the reſt to my ſelf, and thoſe that ſhall deſerve them, being freely willing to do good to my enemies, if I have any, and to the envious, following the example of Chriſt, the King, and the Biſhops; for my ſoul fears God, honours the King, and loves the Biſhops, and their forms of Government, hoping this little Book will be to them as I am, free from diſcord: But ſome not content, (becauſe they never heard of what I have written) think this but my fancy and invention, and no practical truth; take notice of theſe Authors, Gentlemen, and they will teſtifie for me, viz. God, and theſe his created ſervants, Moſes, Zoroaſter, Pythagoras, Nollius, Alfid, Salmanazer, Epicharmus, Belen, Avicebron, Empedocles, Abraham, Cebes, Enoch, Ollo Puen, Euripides, Elias, Avicen, Plato, Avenrois, Xiſtus, Ezekiel, Triſmigiſt, Herviſcus, Lactantius, Euclid, Philo, Ireneus, Virgill, Clemens, Marcus Cicero, Tertullian, S. Ambroſe, Plotinus, S. Auſtin, Bocatus, Theophraſtus, Plotinus, Jamblicus, Proclus, Beda, Bothius, Piellus, Cardanus, Diodorus, Philoſtratus, Zamolxis, Origen, Georgius Venetu, Synenius, Severinus, Cornelius Agrippa, Paracelſus, Ryverius, Sennertus, Phroates, Jarchas, *L.* Verulam, *D.* Gregory, *D.* Flood, *Doctor* Barlow, *Des* Cartes, R. Lully, Fernelius, *Sir* Chriſtopher Heydon, Ficinus,

nus, Agricola, *Mr.* Hobbs, *Mr.* John Gadbury, Eugenius, *and Mr.* Vincent Wing, *Dr.* Brown, *Mr.* Collins, *Mr.* Noor, *and many other Antient and Modern Writers, which would be too long to recite: I could prove all I have written to be true by ten thouſand witneſſes, and the Bible; but I am not bound to give any man ſo much ſatisfaction. Thus far I have been free to aſſiſt thoſe that underſtand me, and it is more then I promiſed; I am in the humour to do my Native Country ſervice, having ſeen* Spain, Italy, Turky, *and* Greece, *and their learning; but folly in* France *is their higheſt wiſdome, and I cannot find a diſcreetly moral man amongſt them; and from thence we have nothing but fellows that root here in* England, *to the prejudice of Trade, and imployment of our Natives; for ſeveral, as* Mounſieur D. &c. *and ſuch Extortioners that creep among women for the ſale of Silks and Taffaties, Ribands, Hats,* &c. *get great riches, to the ruine of the Engliſhmen: I know the King will obſerve how our Citizens are deſtroyed by them, his Sacred Majeſty ſees how they vend vile commodities, and cheat the poor people: Nay, they are the baſeſt of Nations, and therefore not in our harmony, but I have ſet all into good order, in* the Idea of the Law and Government; *and to make Kingdomes happy, obſerve thoſe maxims in* my Fundamental Elements of Moral Phyloſophy, Po-

licy, Government, and the Lawes.

Many Errours the Compositer hath committed, but the Vertuosi *and* Litterati, *have Apologized* (for mine) *and the Printers mistakes, which through hast, or other infirmities, were committed: So now let the cowardly counsels of under-wits, and* Lilly, *pass amongst Asses unregarded: God hath set all in* Heaven *and* Earth *into* Harmony (*except the* Devil *and* Rebels) *for there is a Harmony between* Christ *and* King Charles, *between the* Angels *in* Heaven, *and the* Bishops *in* England; *between the* Saints *in* Heaven, *and the* Kings Loyal Subjects; for the King and Bishops command *and* teach the same Laws of God upon Earth, *as* God teaches his Saints, Angels, and them, *from* Heaven: *I pray God direct us in this right way, to his glory.*

I know the world will be ready to boy *me out of countenance for this, because my* years *are few and green, I want their two* Crutches, *the pretended* modern Sanctity, *and that* solemnity of the Beard, *which makes up a* Doctor: *But Gentlemen, in the* Physical part of this Book, *let me advise you, if by what is here written you attain to any knowledge in* Rosie Crucian Medicines, (*by divine assistance*) *let me advise you, I say, not to attempt any thing rashly. There is in the* Rosie Crucian Records *a memorable story of*

a

a Jew, *who having by permiſſion rifled ſome ſpiritual treaſures, was tranſlated in* Solitudines, *and is kept there for an example to others : I will give you the beſt counſel that I can, ſerve God, and honour the King, pray for the Biſhops, and their godly able Miniſters, do wrong to no man,* &c. *but do good for evil to all. I will now withdraw, and leave the Stage to the next Actor.*

God ſave the King.